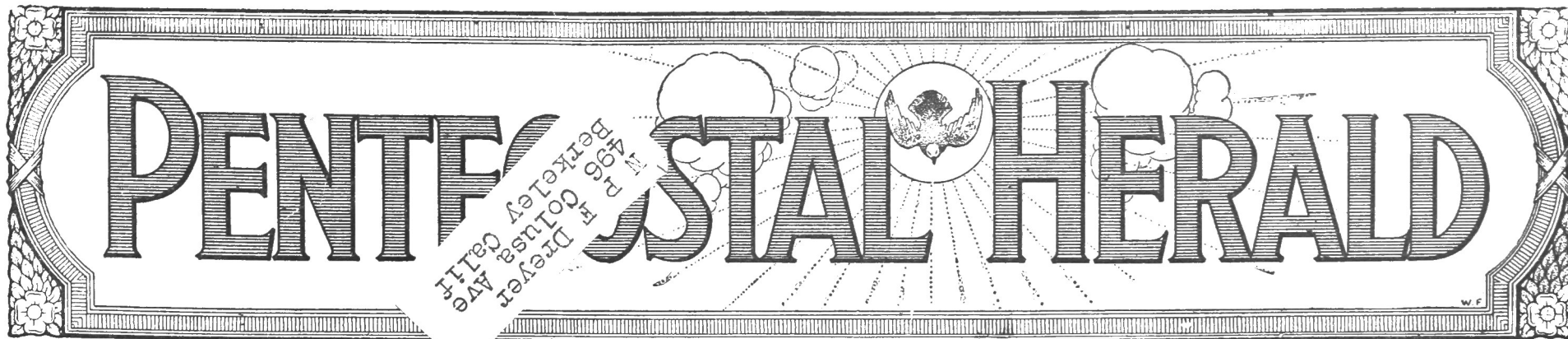


NEW YEAR GREETING



Dr. H. C. Morrison, Editor
Mrs. H. C. Morrison, Associate Editor

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ALL HAIL, 1936!

By The Editor

WE begin the New Year with cheerful greeting, earnest prayer, and hearty good wishes to all the readers of THE PENTECOSTAL HERALD. We hope that all of our subscribers will go with us through the year 1936. We shall try to make THE HERALD more interesting and helpful than ever before in its history.

* * * *

Our readers may be sure that we shall earnestly contend for the faith once delivered to the saints. We shall seek to defend the Church from the ruin and ravages of false teaching, to promote the spirit of evangelism, to build up the saints in the Lord, and to bring the unconverted to Christ. Our supreme object is the preservation of the faith of the people in the Holy Scriptures, the true spirituality of the Church, an evangelical, Spirit-filled ministry, the sanctification of the children of God and the salvation of the lost. This work, accomplished and carried forward, means untold blessing in all the realm and ramifications of life. This means happy homes, civic righteousness, individual salvation and social uplift.

* * * *

It is not worth while to try to hide from ourselves the fact that there is a subtle attack upon the foundations of the faith. As never before in the history of this nation, there is a widespread attack upon the authenticity and inspiration of the Holy Scriptures. The dangerous skeptic of a half century ago was immoral and profane; he denied the existence of God. He was a blasphemer; he made no pretension to piety. His extreme, unreasonable and irreverent attitude frightened the people away from his teachings and position. Satan has changed his tactics; today the skeptic is in the Church; that is, the dangerous type of skeptic. He claims to have profound reverence for God. He claims to take Christ as his example and to be in a state of salvation. If there is such a place as heaven, he fully expects to go there. At the same time, he ridicules much of the Bible. He fails to tell us what portion of the Scriptures is to be believed. He is so busy insisting that a large per cent of the Bible is mere fiction and folklore, that he has no time to point us to that part of it which we may believe to be the inspired Word of God.

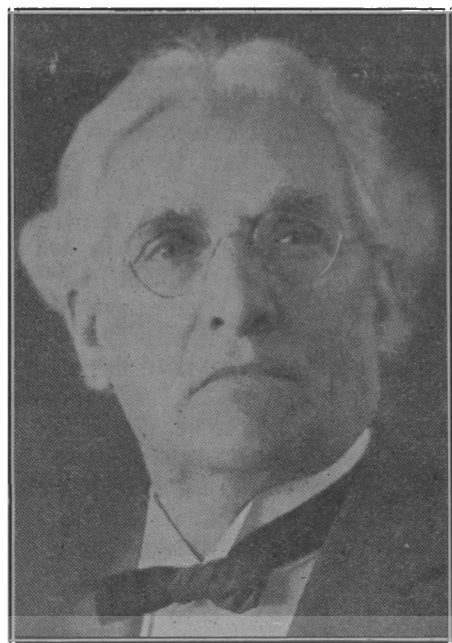
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We have no sympathy with this class of religious teachers, nor do we have any faith in their claims of superior scholarship; we do not believe in their brand of piety, and that if they are permitted to go forward with their propaganda, while they remain in, and eat the bread of the Church, they will destroy and break down the house of God, deceive and mislead the people, and in the end, create a state of unbelief and immorality. THE PENTECOSTAL HERALD will carry a

drawn sword against these destroyers of the faith. It will be our purpose this year to uncover and acquaint the people, as far as possible, with men who cannot be trusted for spiritual leadership, and institutions which propagate the new and heretical views of religious teaching ought not to be supported and fostered by the money of God's children who are faithful in their devotion to the Holy Scriptures, the blessed Christ, and the Church of God.

* * * *

The very best answer to the untoward conditions with which we find ourselves surrounded is a gracious revival of true religion. An outpouring of the Holy Ghost will bring confusion into the ranks of unbelievers. God's manifested presence is the great-



Enters his forty-eighth year as Editor of THE PENTECOSTAL HERALD.

est need of the hour. It is our supreme desire, and will be our earnest effort, to assist in bringing about a great spiritual awakening—a genuine revival of religion—an outpouring of the Holy Ghost in his mighty power to convict sinners, convert penitents, reclaim backsliders, and sanctify believers. We are living in perilous times, and every Christian ought to be alert and eagerly active to promote a widespread revival that will save the souls of men.

The greatest power of all is in our midst unscratched today. I refer to the spiritual power that comes through right living and worship. Our forefathers knew the power of prayer, the economic importance of Sabbath observance, and the need of family and public worship. To these, America owes its prosperity and growth.

The Next World War.

SUPPOSED TO HAVE BEEN FOUGHT.

THIRD LETTER.

Rome, Italy, Dec. 5, 1943.

My Dear Professor Rounceman:

IN the close of my second letter I made allusion to some facts to which I wish to call your attention: India, China, Egypt and Africa, along with a vast region occupied by Arabians, suffered very little from this last war. There was no destruction of cities in any of those countries; neither was poison gas used among them. There was just enough manifestation of the Dictator's power, after he got in the saddle as war lord, to bring the people of those countries into complete subjection to him, and they appeared to be quite willing to submit. It is well known that his agents had been among them for several years, assuring them of the advantage that his rulership would bring to them.

My dear Professor, the white race has largely destroyed itself. It would take a century, and more, to rebuild its cities, to bring order out of its chaos, to readjust its life, and to make up for the untold millions of people that have been destroyed, while the colored race, black, yellow and brown have hardly been touched with the war just closed. They now outnumber the white race by hundreds of millions. I find from those who are well posted, that they are fully aware of this fact, and seem to be, not only submissive to, but sympathetic with, the plans and purposes of the Dictator, that is, so far as anyone knows what his plans and purposes are.

At headquarters, I am informed that these races are boasting of their power, and claim that they have come to the time when they will settle a long account with the white race for the seizure of land, the slavery, the slaughter, and the imposition they have heaped upon them in their helplessness through the centuries. They gloat over the fact that they will collect the entire debt, with tremendous interest.

I know that the Dictator is organizing and drilling vast armies in all of those Oriental countries. There seems to be wild enthusiasm among them, and I understand that, when well trained and equipped, he proposes to station these armies of Orientals in the various European nations to subject and keep the people under complete domination of his will. When organized and equipped these armies, with the most modern destructive weapons of war, with fleets of airships, will be something fearful to contemplate.

I often wish for your presence and some-

(Continued on page 8)

A NEW YEAR MEDITATION

Rev. G. W. Ridout, Corresponding Editor

I.



In the days of old when watchnight services could be held without coffee and cake, banquets, etc., and when the folks came together for pure worship, one of the hymns that was always sung in our home church was that noble hymn of Isaac Watts:

"O God, our help in ages past,
Our hope for years to come,
Our shelter from the stormy blast,
And our eternal home."

And another one had the lines:

"The year rolls round and steals away
The breath that first it gave:
Whate'er we do, where'er we be,
We are traveling to the grave."

As we take a retrospect of the year past our hearts cannot but be full of gratitude for mercies and lovingkindnesses, guidance and protection from the loving hand of Almighty God. Well has Dr. Alexander Mac-laren said in one of his great sermons: "The thing that lasts in the universe is God's kindness, which continues from 'everlasting to everlasting.' What a revelation of God! Oh, dear friends, if only our hearts could open to the full acceptance of that thought, sorrow and care and anxiety, and every other form of trouble would fade away, and we should be at rest. The infinite, undying, imperishable love of God is mine. Older than the mountains, deeper than their roots, wider than the heavens, and stronger than all my sin is the love that grasps me and keeps me and will not let me go, and lavishes its tenderness upon me; it beseeches me, and pleads with me, and woos me, and rebukes me, and corrects me when needed, and sent his Son to die for me."

"How are thy servants blessed, O Lord,
How sure is their defence;
Eternal wisdom is their guide—
Their help Omnipotence!"

Any one contemplating the past who cannot find in it many occasions for praise and thanksgiving evidently lacks the spirit which Paul enjoined us all to have in 1 Thess. 5:16-18:

"Rejoice evermore." Verse 16.

"Pray without ceasing." Verse 17.

"In everything give thanks, for this is the will of God in Christ Jesus concerning you." Verse 18.

I remember reading in the life of William Bramwell that once when gloom settled upon him some one told him to look back in the past and recollect God's mercy and goodness and then begin to praise the Lord. He went to his room, prayed, and then began to praise the Lord and his fears and gloom all left him.

Dr. Amos R. Wells tells us that, "Oliver Wendell Holmes once forcibly compared the thankful heart to a magnet. You can take a dish of sand and scatter particles of iron all through it, and then sweep your hand through the sand in an attempt to find the iron; but you will not discover any. Then take a magnet and sweep it through the sand, and it will soon be covered with the bits of iron. 'So,' he said, 'the unthankful heart, like my finger in the sand, discovers no mercies; but let the thankful heart sweep through the day, and, as the magnet finds the iron, so it will find in every hour some heav-

WHAT SHALL I DO WITH THE HAPPY NEW YEAR?

What shall I do with the Happy New Year?
Is it a seed?

Then I will sow it in furrows of prayer,
Guard it, watch it, with tenderest care.
Thus in the time of the Harvest, I'll find
Wheat that's for winter I gladly may grind.

What shall I do with the Happy New Year?
Is it a babe?

Then I will feed it, nurse it with love,
Sing to it songs of the Homeland above:
So it will grow to return unto me,
Love that I showed it, when young, on my knee.

What shall I do with the Happy New Year?
Is it a time

Given for me to prepare for the sky?
Time that is mine—time that swiftly will fly?
Then I will use it to trust and believe:
Use it God's pardoning grace to receive.

What shall I do with the Happy New Year?
Is it a span

Given for service with Jesus my King?
One little season some sinner to bring—
Weeping to Jesus? Lord, help me to run,
Seeking and finding the lost straying one.

What shall I do with the Happy New Year?
Is it an hour

Given to wait for my soon-coming Lord?
Then help me to watch for that day of reward:
Ready and waiting, and glad if this year,
Jesus in power and pomp should appear.

Wm. Luff.

enly blessings—only the iron in God's sand is gold."

In reading the life of George Mueller, I noticed a reference to Psalm 37:23: "The steps of a good man are ordered by the Lord," and a notation is made thus: "And his stops also." How often we want God to order our steps but fail to ask him about our stops. Reading recently of Luther I recalled again that very providential thing which happened to him on his way back from the Diet of Worms, 1521. Luther was captured while riding through a wood and carried by devious ways to the Castle of Wartburg—there he was held captive by his friends for his own safety, and it was here he began his translation of the Bible in the German language best understood by the people. The Pope raged against him and ordered his books to be burned, but in translating the Scriptures he started a fire in Germany that brought on that great conflagration known as the Reformation.

Among the American poets, William Cullen Bryant holds a high place. Singularly one of his greatest poems was written when only eighteen years of age. Singular that so solemn a subject should grip such a young man as that indicated in "Thanatopsis." The lines which are most often quoted of that great poem are these:

"So live that when thy summons comes to join
The innumerable caravan which moves
To that mysterious realm where each shall take

His chamber in the silent halls of death,
(Thou go not, like the quarry-slave at night,
Scourged to his dungeon, but, sustained and soothed

By an unfaltering trust, approach thy grave
Like one who wraps the drapery of his couch
About him and lies down to pleasant

dreams."

"So live"! says poetry, but Theology goes further and says: "For me to live is Christ." Phil. 1:21. When we live our life in the Christ atmosphere and spirit, when our years

close and the volume of life, like a book, is shut up, death will have no terrors for us and the judgment no fears. Longfellow, in his famous poem, "Resignation," uttered a great truth in the lines:

"There is no Death! What seems so is transition;

This life of mortal breath
Is but a suburb of the life elysian,
Whose portal we call death."

As we contemplate another year we think with gratefulness of those words of Moses in Deut. 33:25: "As thy days so shall thy strength be," and I think, in connection with that scripture of another one found in 2 Cor. 12:19: "My grace is sufficient for thee."

"I heard it when starting the voyage of Life:
I heard it in calm days, I heard it in strife.
My grace is sufficient, My grace is enough,
When anchored in harbor, when tempests
are rough.

"My grace is sufficient! I know all thy need,
I know all thy labor, poor weak, bruised
reed.

But lo! I will strengthen, and make thee
my rod:

My grace is sufficient, for I am thy God."

As we contemplate another year of life with its responsibilities and privileges, its duties and trials and tests, its vicissitudes manifold, how blessed to be able to say with Psalm 31:15: "My times are in thy hand." If our times are in God's hand we are at his disposal and he may choose for us our places and our calls.

And as we look ahead into the weeks and months of the year before us we must look Godward and Heavenward. We might cry in the apostle's language: "Who is sufficient for these things?" and have the answer come back, "Our sufficiency is of God." 2 Cor. 3:5.

"No confidence in self, for we are weak and frail,

But in the living God, who will—who must prevail;

So we can rest in Him, and know that He will be

Our Confidence and Guide, until our Lord we see.

"No confidence in self, but in the Living God,
Who gave His Son to die, and, through His precious blood,

We can look up, mid all, to Him our glorious Lord,

Who will not ever fail—of this we are assured.

"No confidence in self, our life is but a span;
We trust the Living God, of whom we say,
'He can'—

Can fill our every need and keep us by His grace,

Till in that coming Day we see our Savior's face."

The Nightingale of the Psalms

It has been said that Rev. Aycock, author of this book, has given the most beautiful exposition of this Psalm that has ever been written. He takes up the subjects, such as, "I Shall Not Want," "Rest," "Refreshments," "Forgiveness," "Guidance," etc., and gives the most comforting exposition of them. Sixty thousand copies have been printed and the book never grows old.

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"THOUGH HE SLAY ME...."

Lola Imogene Holifield.

ANOTHER CROSS RIVER STORY.

CHAPTER VIII.



At supper Mr. King said he must attend a School Board meeting that evening. Would she mind? Julian was coming, wasn't he? Carolyn was glad they were to be alone. It would be hard enough even then.

They sat in the swing on the cool porch and Julian told her the high points of the Conference. She listened half-heartedly and asked questions mechanically. Everything was unreal—the moonlight, the sweet night odors, Julian here beside her—. This thing could not be happening that seemed to be happening to her. It was a dream . . . She would wake up after a while . . . *What was Julian saying?*

His voice had taken on a stronger note of enthusiasm; he had drawn her close into his arms and was speaking with his lips against her hair, "Darling, I've had the grandest idea! You know I've been wondering how I could endure another year away from you. Let's not. It's two weeks till school opens. You can get ready in that time, can't you?"

"Julian, what are you saying?"

"Oh, honey, I'm sorry. It's such a grand new idea and so overwhelmingly wonderful that I can't calm down enough to tell you properly. I'm trying to say, 'Let's get married before school opens, and you go with me!' Wasn't I dumb not to think of it before?"

"Oh, but—Julian, we couldn't *possibly*!"

"Of course, we can, sweet. I know it will rush you to get ready, but don't do *much*. You'll have scads of time to work on fixin's afterwards. We can room in town. It won't cost any more than for me to stay in the dorm—"

Carolyn pulled away from his encircling arms and walked to the edge of the porch before she spoke. In her voice was a deadly calm. "No, Julian, we can't *possibly* do it—because we aren't going to marry—ever."

He was at her side instantly. "Carolyn! What's the matter? What's happened? You're sick, precious!" He peered closely at her pale face and held her cold hands against his cheeks. "Dear heart, don't act that way. I didn't mean for it to be such a shock! I'm a low-down—"

"I'm not shocked, Julian. And I'm not sick. I just meant what I said, that's all." Her tone was one dead level and she drooped for a moment wearily.

"Meant what you said? Carolyn, am I crazy or—hearing things? Tell me again what you said!"

"I said that we aren't going to marry—ever. Not in two weeks, nor next summer, nor ever!"

He stared at her dumbly, too shocked to take in the entire significance of her statement. She stood, wearily patient, and waited.

"Why, Carolyn," he cleared his throat and tried again. "You mean we—really aren't? You mean you've—decided that? You're sure you're not sick? It's been awfully hot." The hurt in his voice stabbed her heart.

"No, I'm not sick, and I *have* decided." Her voice was gentler. It nerved him somewhat.

"Honey, is it something I've done? Is it because of the past? Can't you—trust me? Are you afraid?"

"It isn't that I can't trust you—in the way you mean. I'll tell you why, but I doubt if you'll understand."

"Why won't I? Be sure it's a real reason. Carolyn. And be sure you're fair!" He turned away and sat down again heavily. "Let's have it." His voice was grim.

He was making it hard, but it was hard for him, too. If it were only finished and Julian gone. Again she had occasion to be thankful for the merciful numbness that enabled her to tell him without tears.

"I've been dissatisfied for a long time. I wonder you haven't noticed it. Lately I've realized more and more that we're not suited to each other. On the mental and physical planes we are, probably, but there's the spiritual—. To me, it's the most important, but there's where we're strangers. I feel a great lack in our relationship there . . . a great desert place. I may fall short of your ideal in many ways. You have a right to tell me if I do. Anyway, you fail to meet my need spiritually. The husband should be superior. I can look up to you in every way except that. I can't be happy with a man who is not at least beside me spiritually. This summer's been a test. It hasn't resulted as I hoped it would, so—"

"You're throwing me over because I've been honest and played the game square! I guess it's best we do quit then. If you expect your husband to be a hypocrite it lets me out anyway." His voice was hot and resentful.

Carolyn waited for him to finish and then continued patiently, "No, Julian, I *admire* you for your honesty. I know you too well to think you could ever play the hypocrite. I'd despise you if you did—"

He broke in, somewhat mollified, "Well, what is the trouble then? I'm still at sea."

"It's just this. The only marriage I could ever be a party in must be a perfect union—mentally, physically, and spiritually—with my husband as the head and myself the helpmeet. I could be fairly happy with you for a time, Julian, but I'd starve for that spiritual companionship. In a little while I'd be utterly miserable and I'd make you so. God would not smile upon our union, for he has given commandment against being yoked with unbelievers—"

"But, Carolyn, I'd never object to your going to church or paying in money. I'd even go with you, and I'd never say a word against religion or preachers or Christians or the church—"

"I'm sorry. You'd still be an unbeliever."

"Currys have put this notion into your head. I wouldn't have thought—"

"Oh, no! You're mistaken, absolutely. They didn't mention it until I told them after I had already decided. *God* put the notion into my head."

"Excuse me, Carolyn, but that's a silly idea! I wouldn't think much of a God that would pull a shabby trick like that. If he was going to tell you, why didn't he do it sooner?"

"He's been trying to, Julian, and I wouldn't listen." Then she told him of her struggle and answer to prayer, but she knew before it was finished that he was still unconvinced. "It would always be like this. Better to have it out and over with," she thought sadly. "He's a perfect lover, but I don't want just a lover. I want my husband to be a man of God, and I want him to love God better than he loves me!"

"Carolyn, it strikes me you're being a little stubborn about this thing. You have a lot of pre-conceived notions about marriage, and you're letting your dream castles interfere with reality. We have to take life as it comes to us, little girl. How do you know but that God may want us to marry? If he has plans for things as you say he has, that may be his plan for my salvation—through the faith of my wife. And if you throw away that chance of helping me—" he paused meaningfully.

"I'd do anything for your salvation, Julian, that God impressed me to do. If he told me

to marry you and with the sacrifice of my own life bring you to him—I'd do it. Oh, I wish I could. But he isn't telling me that—He isn't telling me *that*."

"Bloody! Deliver me from the kind of religion that can create a scene like this. I feel like swearing a streak. You'll have to excuse my plainness, but I call that downright fanaticism. How can God tell you things? Rot!"

She walked a little farther from him. "I can't help what you call it. I can't say that I even blame you. You just don't understand. And I've neglected telling you how sorry I am that this had to be. I wish you could have been spared the suffering I've gone through—"

"Suffering! Kid, you're taking it calmly enough!" A new thought brought him from his seat to face her accusingly. "You haven't cared! You've been stringin' me along all summer getting even. That's why you were so angelic and never reproached me. You've been planning this scene and acting it out! Well, you're certainly having your revenge! Talk about a fellow getting taken in. I swallowed hook, line, and sinker. It never entered my mind you were fooling me! You never loved me! You—" He paused, suddenly conscious that she was clinging to a post for support and shaking violently. His last words had broken through the numbness that had gripped her for days. She clutched blindly at the post. Surely she would shake to pieces. How could Julian say such cruel things? How could he stand and stare at her suffering like that? An hour ago he would have held her and comforted her. Now it was all over. He made no move toward her.

"Lord, help me—through all the years to come. It will always be lonely like this—now. Never anyone to comfort or care when everything's wrong—when the stars dance queerly and everything totters—" Gradually the terrible trembling ceased and she turned toward him. "Julian how *could* you say that?"

He still stared dazedly. "What made you do that? What—I the cause of it?"

"It's the nervous re-action. I've been perfectly numb for days—no feeling. What you said completely unnerved me. I was afraid I wasn't going to be able—to stand it. But I'm better now. I knew the re-action would come, but—I'd hoped I could be alone when it happened."

"I'm sorry," he said lamely. "Then it isn't true—" Close to her now he was searching her face in the moonlight.

"That I don't love you? It's the most untrue thing I can think about. Why, I love you so I can hardly keep my hands off you. I love those two little waves where your hair sweeps back and that bit of a cleft in your chin and your strength and fineness and gentleness (except tonight). Every movement and expression and every tone of your voice is dear. I can't find anything about you that doesn't suit me—except—one thing. Giving you up is like tearing my own heart out. My heart actually aches physically. It seems you're part of myself—my life's all bound up with you. When you're gone—my life's going to be nothing but—loose ends. I'd *rather* die. Oh, dear heart, if I could have suffered physical death here tonight—and kept you with me to the last—it would have been easier. Right now I'd give *anything* to have you hold me close and kiss me and tell me as you have a thousand times that you were going to spend your life taking care of me and making me happy—"

(Continued on page 7, col. 3.)

THE HERALD PULPIT

CHRISTIAN'S BANK-NOTE FOR 1936

Dr. W. B. Hinson.

"My God shall supply every need of yours according to His riches in glory in Christ Jesus." Phil. 4:19.



OME one compared this text to a bank-note; and singularly it lends itself to that peculiar treatment. The Banker's name, "My God"; the promise to pay, "Shall supply"; the amount promised, "Every need of yours"; the capital of the bank, "His riches"; the location of the bank, "In glory"; and the Cashier's name "Jesus Christ."

We shall look first at the Banker's name, "My God." The first thought I ever had about God, was the impressive fact that he is everlasting. Turning that word over in my mind it resolved itself into this: He is lasting ever; even no matter how far back my imagination may take me, God is still there; no matter how far in the future my imagination may project itself, God is still there; for he is the everlasting God, forward and backward; and he dwells, as Carlyle very suggestively said, "in an everlasting 'now'," having no past, and having no future—the Everlasting God.

Being everlasting, he must be self-existent; for if he always existed, then he never came into being. Wearying though it may be to our thought, it is nevertheless true that God antedates everything. Everything that exists had a beginning; it came into existence and it was non-existent once. But God is the Self-existent Jehovah.

"Thy throne eternal ages stood,
Ere seas or skies were made;
Thou art the ever-living God,
Were all the nations dead."

And those two facts that God is everlasting and self-existent necessitate, logically, that he is Almighty. I think with the severing of the two syllables of that word, there comes to the mind a realization of the real content of the word; he is 'All Mighty.' The might of the sea, the might of the stars, the might of the mountain, the might of the wind—collect all these evidences of might together, and God transcends them all as the atmosphere transcends this building and surrounds it. He is the 'All Mighty'; therefore I do not believe there is any law that he ever made that is his master.

Moses magnificently described that by a definition of God. When he was commissioned by Jehovah to go down to Egypt and asked of God, "What shall I say when Pharaoh questions me?" the Eternal said, "When you get down into Egypt, say I AM hath sent me"—God's self-assigned name. I AM—what? Anything! Everything! All things! Beyond all things! I AM—not I WAS, or I SHALL BE, but I AM! Not the creation of any other power; not coming into existence; but I AM! And a favorite fancy of mine is to take those words I AM and then fill in the space beyond them in any way that seems best to my peculiar condition and environment. Am I feeling my weakness in the presence of the foe? I AM, Strength! Am I perplexed because my way is hedged up? I AM, Wisdom! Am I lonely and isolated? I AM, present with you!

Can you say concerning this great God, "My God, he is the One who befriends me; he is the One who is for me; he is the One who suffices me. Ask me who is back of me, and I reply, 'My God'!" Can you say that?

Can you say, "My God"? You can never be poor if you can; and you can never be anything but poor until you can say that. Once you can by exercised faith in Jesus Christ say, "My God," you have said it all.

The Promise to pay—"Shall supply." I have always been in love with a story that comes immediately after the Sermon on the Mount in Matthew's Gospel. A leper came—now the leper was forbidden to approach living healthy people—but the leper came; and what he said has charmed me for four decades: "Lord, if thou wilt, thou canst make me clean." What a tremendous faith! But this leper with the one incurable disease approached Jesus and said, Lord, if you have the will, I know very well you have the power; "If thou wilt, thou canst make me clean."

I read of a nobleman who said to Jesus—who went to Jesus really, and prayed for the intervention of the Lord on behalf of the sick child, and Jesus, testing the man's faith said, "Except you see signs and wonders, you will not believe." As the Lord of light and glory talked about signs and wonders, the man stopped Christ as he said, "Lord, come down ere my child die." Now what did he imply by that? If you come down, my child will not die. Oh, the abounding confidence of the man in Christ! He meant, All I need is your presence; and though the shadow of the death angel falls across my child, you can dispel the gloom and the child will live. Now have you that sort of conception of God's ability to supply your wants? Have you that faith in his promise to pay?

And I want to fortify your faith in this promise to pay in this other word, he always has done it; it has become the habit of the Lord. He sent the flood, but he supplied an ark to believing Noah; he sent the destroying angel over Egypt, but he provided for the Israelites immunity from the peril; he let the three Hebrews go in the fire, but he was in the fire with them; he let Daniel go into the lions' den, but the lions were more harmless than kittens. He always has sufficed his trusting children.

Then the amount that he promises is "Every need of yours." A stupid American said, "With a million a month a man is beyond want?" Why, the great fool! A million a month would not provide for us for half an hour! What if God shut off the atmosphere, where would the million a month come in? What if he extinguished the sun, where would a million a month help you? If he cut off every avenue through which the mind and the soul can exercise themselves, what would be the good of a million a month? I can prove you a millionaire more easily than I can talk, and that is very easy. How much for your eyes? How much for your ears? How much for your tongue? How much for the poise of your brain? How much for the one who loves you? How much for the one you love? Are you not a millionaire yet? Then you never will be in this world or any other world! "My God shall supply every need of yours." If I need physical strength to get through with this sermon I know where to get it. When I need a verse, and can see just a little bit of it on the horizon, but feel I cannot get hold of it, I say, "Lord, push that thing my way," and he does it. "My God shall supply every need of yours."

He must have a bank of large capacity! He has, large as "His own riches." I heard a man who has made a specialty of astrono-

my talk for just a few minutes one night, and I was glad when he stopped, for he got me all mixed up and muddled! He told me first how many miles light traveled in a second; how many seconds were in a year; then he told me how many centuries light from a star rushing at that frightful rate would be traveling until it got to me! And I concluded I would not wait for it, for I would probably be dead before it reached here anyhow! I was weary of his talk about light and the way it travels. Then I thought about the riches of God. They say God cannot do anything that we might propose to him. Yes he can! He can do anything from his end of it; but where he is limited is our end. If God undertook to describe to you his riches, he would have you in a worse condition than was I when that astronomer talked to me about light. For the riches of this bank constitute its capacity to meet all demands made on it. That is unthinkable, say you? But how can you define the riches of God? You cannot do it. It would be easier to weigh the sun, or play with the constellations as children play with marbles, or to push back the foaming ocean, than to define the riches of God.

A notable example of that in the Old Testament is David; and as notable a one in the New Testament is Paul. How David tried this bank in every imaginable way, and it never failed him! And Paul says, "I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature shall be able to separate us from the love of God." No one can make a successful run on this bank, but always there will remain "the love of God, which is in Christ Jesus our Lord."

The hardest thing I have to do is to convince you of the capacity of this bank. You are just as I am, so I will tell you what I am like. I am like a simple-minded lad in Scotland who was going along the road with a heavy bundle on his shoulder, and a kind-hearted gentleman said, "Get in and have a ride." And the boy got in, but sat down on the seat with the bundle still on his shoulder. And when the man said, "Why do you not put the bundle down?" "Why," replied the boy, "I thought when you were so kind as to carry me, I would carry the bundle myself." You smile at the lad, but now just smile at yourself, for that is exactly what you do! You say,

"Lord, I give myself away,
'Tis all that I can do,"

and the Lord looks at you and sees bundles enough on you to fairly weigh you down; and you do not have sense enough to see that if the Lord is carrying you, he is carrying all that is on you, and that you might as well put it down in the right place for it, as to hug it to your own soul, and certainly to your own detriment.

And where is this bank? The capacity is "His riches," but its location is "in glory"; the bank is in heaven. Get rid of that heresy that circumstances are stronger than God! A woman met me in this church, and in reply to my inquiry she said, "I am pretty well under the circumstances." It popped into my head to say, "Well, why do you not get

(Continued on page 5)

BISHOP DuBOSE'S COLUMN.

BISHOP H. M. DuBOSE.

THE VOYAGE OF SAINT PAUL.



HE sea, always of mysterious and momentous moods, has often taken to itself the institution and completion of new and great concerns of the world. Through its turbulent paths civilization has marched with more circumstance than on the land. The islands and continents have hailed each other at the hands of those who go down in ships. The hoary deep was cast into a new aspect and relationship when it answered to the keel of the corn ship of Alexandria which bore the converted pharisee Saul of Tarsus toward his prison in Rome. The angry tides of Adria, driven by the force of Euroclydon, were beating through barriers of time and the resistance of men to a worldwide utterance of the glorious gospel of the blessed God.

The space of sea lying between the western shores of Crete and the island of Sicily and the southern headlands of Italy, now quaking with the potentialities of world strife, was the range of that fourteen-day voyage of the apostle, "tossed up and down in Adria." It was the spring of something like a major emotion to have journeyed, a decade ago, in a great iron ship whose keel duplicated the path taken by the corn ship of Alexandria in the middle of the first century. It was very much more to have encountered in the voyage that selfsame wind monster, Euroclydon. Imagination stands on tip-toe to recall the scene. The roar of a thousand ocean whirlpools and the demon trumpetings of a multitude of wind monsters are still in my ears. Six hours availed the mighty ship, with closed hatches and glass-shuttered cabin, to outride the fury which, for fourteen days and nights, baffled and terrified the ancient voyagers. A midnight passage through the Straits of Messina, the evil demesne of Scylla and Charibdis, brought us, at dawn, under the calm skies of Campania and upon the all but unruffled seafloor of the bay of Vesuvius. No doubt, such tokens of nature greeted St. Paul on the final stage of his voyage to the port of Puteoli, prophetic of the far off apocalypse of the world-conquering gospel. This Puteoli stood in the midst of the accumulating traditions and the augmenting pride of Roman social and literary life. Hard by the shore was the oracle shrine of Cumae, with which Italy's great poet, Vergil, had linked, in the *Aeneid*, the story of the Trojan hero, *Aeneas*. Nearer still were the marble aquaria and villa of Nero, the monster who reigned on the Capitoline Hill. Innumerable other seats and villas of patricians, poets and Roman lords lengthened along the coast. Three stadia away was the cave of Vergil, already a historic center in Roman veneration; and haunted in after centuries by the author of the *Divine Comedy*. These memories and seats were fresh in the Roman consciousness of the day. St. Paul was not unaware of them.

The Appian Way, which led to this paradise of Roman glory, centered in the Phlegrean Field, thundered to the roll of the wheels of the chariots of Roman nobility; but the manacled apostle trod it on foot, shaking off its pride as the dust from his feet. The significance of the going of that wayfarer to Rome, at that hour of supreme Roman prowess, cannot be estimated until the ages have run their course and the stars have ceased to shine. The gospel had reached the great literary centers of Graeco-Roman civilization; but its range was still provincial. It had wounded the cult of Diana at Ephesus, it had dimmed the Olympian pride of Corinth and challenged the wisdom of Athens; but its voice needed to become universal, cosmic, in

the Roman forum. To St. Paul was divinely assigned the task of uttering this voice. With the sweep of Euroclydon through his soul and with stormy voices of the sea, teaching him a new vernacular, he went to the task. Not only the New Testament canon is replete with the testimony of this voice; but also the records of an ever augmenting civilization, made up of the best and highest results of time.

After St. Paul was settled in his hired house of detention at Rome, the tides of provincial evangelism began to set more steadily toward the capital; so that the prisoner of Christ was able to testify: "My bonds in Christ are manifest in all the palace and in all other places." In one of his prison letters to the Church he was able to say with confidence: "They of Caesar's household salute you." Voyager, preacher and good soldier of Jesus Christ!

(Continued from page 4)

above the circumstances?" But is that not what we are doing all the time? We have no business under the circumstances! God is not under them; he is above them! And what he wants to do is to lift us up above them. David said, "My soul dwelleth among lions?" But he was singing a song then. Paul and Silas were in the jail in Philippi, and they sang so lustily that the walls of the jail fell down. Get above the circumstances! It is hard to do? I know it! It is the hardest thing I have had to do for many a long year; and that is not wailing either, nor finding fault with God; but simply saying that it is difficult for us men and women to get up above the things of sense, time and the devil, into a clear apprehension that spiritual, eternal, Christian things are after all the only important things.

We come to the last division—the Cashier's name, "Christ Jesus." There is one question I cannot answer. I do not know why God has conditioned everything on Jesus; but I know that he has done it. You cannot be saved apart from Jesus if you try throughout eternity. When you push Jesus out of your thinking and life, you have pushed away the salvation of your soul. How do I know it? How do I know everything I know? By getting it from his own lips! "No man cometh unto the Father but by me"—that is his own utterance.

What use shall we make of this great bank-note? Let us begin by saying, "My God," and then as we think of the greatness of our God, who has become our Father in Christ Jesus, let us have faith enough to say, "Shall supply"; and as we think of that infinite God, let us dare say, "Every need"; and if Satan suggests that we may ask a prayer too big for God to answer, let us think about "His riches"; then let us think of the word of Jesus that we can have treasure up in heaven where no thief can steal and nothing can corrupt, and then let us be very careful as we approach that bank, to use the Cashier's name—"Christ Jesus."

Here Comes New Year's Day.

MRS. H. C. MORRISON.

Anne C. Spellman, in that beautiful poem entitled "Time," says:

"Time has been speeding and speeding along,
And never a word did He say,
But now near the end of a very fast ride,
He says, 'Here comes New Year's Day.'

"He rode on so fast, not a moment to spare,
With blessings to men, and good will,
To those who just wasted their moments away

His announcement near gave them a chill.
"Happy New Year! some said, as the hour drew nigh,

For they met the glad day with a bound;
While others just sighed for they lost so much time

And for recompense, sorrow they found.

"Now don't start a' loitering this Happy New Year,

But pick up your heels and move on;
Redeeming the time, guard each moment with care,

For this New Year too soon will be gone."

It seems but a little while since we greeted the New Year of 1935, but how much has gone into the history of that eventful twelve months. Some of us have much for which to praise our Father, for he has led us in the green pastures of his bountiful provisions, and by the still waters of his all-sufficient grace. If there have been some cloudy days, they have only made the brighter and more appreciated, the fair days. Longfellow's philosophy was that, "Into each life some rain must fall, some days be dark and dreary," and so it is ever thus, otherwise, even days of sunshine would become monotonous and find us longing for the refreshing showers that fall from only cloudy skies.

Have you ever thought of the "Rainbow of Life?" Of what is it made, and how are the bits of color harmonized to give the perfect blending of the whole? We are indebted to Helen Thompson for expressing it thus:

"A raveled rainbow overhead,
Let's down to life its varying thread;
Love's blue, joy's gold, and fair between
Hope's shifting light, of emerald green;
While either side, in deep relief,
A crimson Pain, a violet Grief!
Wouldst thou, amid their gleaming hues,
Clutch after those, and these refuse?
Believe, as thy beseeching eyes
Follow their lines, and sound the skies,
There, where the fadeless glories shine,
An unseen angel twists the twine!
And be thou sure, what tint so e'er
The sunshine's broken rays may wear,
It needs them all, that, broad and white,
God's love may weave the perfect light."

But what are we going to do the coming year? Ere we are aware, it will be history, and the record will have been written, never to be recalled. Let the cry of our heart be: "Lord, let me be but a cog in Life's great wheel; only help me work that the world may see the Light of the Spirit's seal."

And now Goodbye, Old Year! And now, Old Year of 1935, go into the annals of God. Slip out, little broken bit of Time, into the circle of Eternity! As dew-drop slides into the shining Sea, so drop you, Old Year, into the timeless Deep!

And New Year, we welcome you as another opportunity to labor and serve in the white harvest fields of restless, discouraged, suffering humanity; at its close, may we be able to say, "I have fought my way through; I have finished the work thou didst give me to do!" Dear Reader, across the miles that separate us, let's join heart and hands in pledging ourselves that, by his help, this shall be the best of all our years, thus far, on life's pilgrimage. It may be our *last* year; let's make it our *best* year.

Good-Bye, Old Year! Welcome, New Year!

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ASBURY ALUMNI PAGE



Containing contributions from Trustees, Faculty, Alumni, and students of Asbury College and Seminary. Address Correspondence to Dr. Z. T. Johnson, Managing Editor, Wilmore, Ky.

In 1936—What?

DR. Z. T. JOHNSON.

1935 draws to a close, and we face 1936—a brand new year. What does it hold for the world? Will there be peace or war? Shall we have national safety, or shall we march to the borders of revolution? Will the political situation bring peace of mind and a sense of security for the future, or will it head us toward chaos? May we expect a revival of deep, earnest, heart-felt religion; or must we linger in spiritual drouth?

Our minds are full of questionmarks. We do not know where we are going; or what to expect. People with money wonder where they can invest it safely. People with industrial jobs are anxious as to their continuance. Everywhere there is doubt and mental distress.

The one vital question which seems of such little concern to most people we meet is neglected. That is, what about spiritual conditions? We know there are thousands of faithful souls who long for and pray for a great spiritual revival of old-time religion. But in the churches, in the pulpits, in the minds of average churchmembers there seems to be a spirit of unconcern and indifference. The writer knows of a city church where the Committee on Evangelism recently submitted a list of holiness preachers to the pastor with the request that he secure one of them for his revival. He insulted the committee with his remarks and attitude. He wants no real revival in his church—it would make him highly uncomfortable. The men recommended in this instance were honored members of their conferences—but this pastor wanted none of their kind.

The writer is convinced of one thing—unless there shall come a real holiness revival—the kind that the Wesleys produced, not necessarily in extent, but in quality and power, we face in this country an increasing spirit of indifference. Souls are hungering and thirsting for a righteousness they hear very little about. Wherever the pure Gospel is preached people seek God in saving and sanctifying power. It is possible to bring men to God. Why not let us dedicate ourselves for this new year to the special task of working for, praying for, preaching for, testifying for, agonizing for an old-time revival of religion to sweep this country!


A Mother's Son Meets the Father's Son.

W. J. BRIGGS, '29.



SENIOR week in Wellington High School found the boys and girls busily engaged in a round of happy activities. While underclassmen were taking their exams and dreaming of days to come when this week would be theirs, those of the forty-three Seniors whose grades had been good enough to exempt them from "finals," were truly enjoying life to the limit of their ability. Besides the party, reception, Baccalaureate, and Commencement itself, there was time for tennis, auto excursions, and general good times. Bob's chum, George, had one exam, but as soon as it was over, the two, with Betty and Ruth, really used the time to good advantage, as far as enjoyment was concerned.

Commencement night had been a success, as had the Baccalaureate. The pastor, a good, consecrated man, Rev. Roger Landrey,



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had delivered a stirring sermon that found response in their hearts, and filled them with determination to live for God. The Commencement speaker, the County Superintendent of Schools in an adjoining county, laid clearly before them the challenge of life. For every Senior it was an extremely happy time, and for none more so than for Bob Wilson. He was a clean young man, ranked first amongst his class in his studies, was a moderately good athlete, a clean sport, and president of his class. He was active in his church and Epworth League.

As soon as it was all over, both congratulations and presents received, he hastened back to where his mother stood. She hugged him close, and there were tears of pride, joy and thanksgiving in her eyes. Bob's father had died before Bob was born, and his plucky little mother had labored hard through the years. She had cared for his every need, helping him in school and church. He had responded well—not shirking, but for several years had been spare-time help in a little community grocery.

That night at home, as he laid his diploma in her lap, she looked at him tenderly and asked, "Now, Bobby, what do you plan to do?"

"Mother, you have worked long and hard for me, and it is my plan now, under God, to get a job and take care of you."

But she shook her head, "I knew what you would say, son. Now I have a secret to share with you. For years, ever since you were born, I have laid aside a little money each week, that you might go to college. You'll have to work in the summer, and in school as well, but I have enough so that you can go. To meet life's challenges today, need the best tools that education can provide. You have proved yourself a good and capable youth, and have been a Christian young man. Except to pray with you, I'm going to leave the choice of your career and college to you."

Needless to say, Bob was overjoyed. He had certainly not expected this, and as he accepted, he determined to make the best use of his chance. He counselled with the principal of the school, and with others in whom he had confidence. He decided to enter the field of medicine, because it was so useful in serving mankind. Bro. Landrey, his pastor, advised him to go to a smaller school first, where spiritual life received

more attention, and where there could be a closer personal contact between the professors and students. He said that Bob could get at least two years pre-medics work there. But some of his other friends felt that he should enter a larger school to begin with. After some reluctant consideration on his mother's part, and really his own as well, he chose one of the larger universities of a neighboring state. It seemed cheaper, amongst other things.

Fall came, and after a tearful farewell from his mother, he and a boy by the name of Paul Nay, a son of a more well-to-do family (and none too religious), boarded the train for the university. Next year they planned possibly to buy a second-hand "Model T." After registering, they found they were in the same dorm, but on different floors. The campus was beautiful, in its early fall dress. There were going to be well over a thousand Freshmen. Bob's roommate, it appeared, was to be a young chap from still another state. Jimmy Gray was his name. He came, it appeared, from a moderately well-to-do home, his father being a manager of a coal mine. It soon was evident also, that the home had no connection with the church—in fact, Jimmy made no hesitation in saying he smoked, and even drank occasionally. Yet Jimmy was a likable chap, happy, even if he was careless in his use of language and money. He was no slouch either, in his mental acumen, that is unless he dissipated a little too much.

That first night Bob felt himself very homesick. He missed his home surroundings, especially his mother. Paul Nay spent most of the evening with them, and Bob soon saw that Paul and Jimmy were going to become fast friends. They played cards some, and of course invited Bob to join. They thought nothing of his refusal, for Paul knew Bob's background. After a time they took a turn in the fresh air, and then decided to turn in.

Bob went to the top tray of his army trunk and took out his mother's Bible. He read in it, and then knelt down to pray to God for guidance and strength. After prayer, he placed his Bible on his desk, and slept.

College was different. The classes were more "sink or swim." But in a few weeks Bob was in the full swing of it, and going strong. He went out for Freshman football, and had a fair chance of making the squad. He kept up his weekly correspondence with his mother, and once in a while heard from the others back home.

Meanwhile something else was taking place. It seems that Jimmy had told some of this bunch of his "praying" roommate. Then one evening a group of "Sophs" bent on mischief, had entered the room during Bob's devotions. Man, how they kidded him! Reading his Bible! Praying! Bob had flushed a deep red, but replied nothing. Deep down in his heart he determined to hold true anyway. Jimmy had secretly enjoyed the kidding, and yet he resented it too—for he did like Bob. Well—, some of those fellows every once in a while would throw some jibe at him. Some told him to wait until Prof. Robbins got ahold of him. "He'd show him." It so happened that Bob was taking a course in Biology under this very Professor. He liked the man. He was intellectually keen, and had a strong personality.

One day in class Prof. Robbins said something that started Bob to thinking. Then again it happened; and again. It's true, the Professor never said anything directly on

religion, or even about the Bible. But the things he said were logical and convincing; and their logical outcome certainly did run contrary to some of the things that Bob had accepted as normal parts of life. He had learned them at his mother's knee. Yet Prof. Robbins was a keen man, a splendid man, a strong mind. Bob found upon inquiry that Prof. Robbins made no Christian profession in the sense that he, Bob, had been taught to believe, and that the man seldom ever attended church.

The weeks slipped by. After all his mother was not an educated woman. She was as good as gold, but she had been denied the privilege of higher education, in fact she had not quite finished high school. She was keen, but she had never contacted these truths. And although a good many things presented in class were known to be just theory, there were so many things in the realm of science that were established facts.

Somehow prayer seemed to mean less—and then there were days Bob didn't read his Bible. Paul and Jimmy and a third boy invited him one night to play a game of cards with them. It wasn't the first time they had invited him—and after all they weren't gambling, that is, for anything except matches. So he played with them. He felt miserable that night, but the next morning it wasn't so bad.

Football season came and went. Bob decided not to go out for basket ball this year. Somehow or other the Bible didn't seem as real as it had, and prayer was a thing of the past. He loved his mother, and when he thought of her, he became restless. But he was studying hard, and found the fellowship of the "gang" pleasant.

One dark night, Bro. Ray Johnson, who was holding a series of meetings in the city church, felt that he was being followed. Rounding a corner he stepped quietly into a doorway, and soon he saw a boy slip around the corner. As the lad came abreast, Bro. Johnson asked in a quiet voice, "Are you wanting to see me?" He observed the boy had been weeping. He was well dressed, had a good face—yet that there was a burden on his heart, there could be no doubt.

It was Bob. He allowed himself to be drawn close to the older man. Then they made their way to the evangelist's room in a nearby home. There, gradually at first, then like a dammed up flood, came the entire story. The boy was miserable, almost dazed.

To continue from where we left him, Bob told the evangelist of his losing battle. In spite of his determination, Prof. Robbins' suggestions had gradually destroyed his faith, and his friendship with the boys had seemingly offered a way out of his mental and spiritual troubles. Soon they had begun gambling for pennies, then for larger coins. In his terror at seeing his mother's savings slipping from him, he risked more and more, until now they were practically all gone. As his reserve was broken down, he had begun smoking, and then to keep himself from thinking too much, he had taken refuge in drinking. He had been drunk. Sometimes, in these times of drinking, he and the other boys had entered into deep sin. He had managed to keep his lessons going, but it was much harder, and he wasn't doing nearly so well in his classwork.

"Today," concluded the heartbroken boy, "I received word that mother's coming—tomorrow. I'm not fit to meet her. All evening I've wandered the streets. I'd like to kill myself. I saw you come out of the church. I thought maybe you could help me. If you can't I don't know what I'll do."

Bro. Johnson tenderly directed the boy to the forgiving Savior. He took down his Bible and showed him the precious promises: 1 John 1:9: "If we confess our sins he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness; Isa.

53:6. "All we like sheep have gone astray: we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all," and other promises. Then they prayed, the evangelist, and then Bob. Bob kept saying, "But I've done 'this and this,'" to which his friend would reply scripturally, "The blood of Jesus Christ his Son cleanseth us from all sin." Bob struggled and prayed, but he was in earnest. He finally confessed it all to God, and then somehow he saw and accepted Jesus again in all his beauty. A calm peace came into his soul, and he arose to quietly thank God.

The next day as Bob met his mother, Bro. Johnson was with him. As any earnest Christian mother would, she had gleaned from his letters much of what had been happening. And by her little hearthside at home she had pleaded with God for her boy. Of course she was heartbroken over his slip and fall, but there could be no doubting the radiance of joy and thanksgiving that spread over her face. She thanked God for her boy's rescue.

Yes, Bob finished college. But it was all changed. Through his new life, he was able by hard work and persevering prayer to win several of his friends to Christ. He had to work harder, and sacrifice more to make it financially. But now he was building his life to serve God—and he was planning to do it in the medical field. He was dedicated to a purpose, not to be moved.

BUD ROBINSON'S LETTER.



LEAVING Kansas City last night we drove to Trinity Church, where Rev. Neal C. Dirkse is the pastor. We had a beautiful service and a great crowd and after preaching Brother E. E. Hale and Old Bud loaded into the Ford V-Eight and hit the highway for Topeka, Kan. Bro. Hale was one of the tiredest men I ever saw. A number of times he had to stop the car and get out and eat a pear and jump up and down to keep from going to sleep. You say, "Well, what is his trouble?" Well, it is the same old story—he was trying to keep up with Old Bud. He is not the only District Superintendent that I've seen worked blind, but he is a great old boy and my, my what a fine man is Hale. We drove into Topeka between twelve and one o'clock and got a good night's rest. Saturday morning Sister Hale got us about the best breakfast I ever saw, and after dinner we drove across the country to Olathe, Kan., Rev. C. J. Garrett, pastor. We had a beautiful service with Bro. and Sister Garrett and spent the night with them.

On Sunday we had to get up pretty early and drove about 100 miles for the Sunday morning service at Iola, Kan., where Rev. N. E. Roland is pastor. He and his wife are as fine young people as I have ever met. We had a great service with them, a large Sunday school; it was very easy to preach, but after a great chicken dinner and a word of prayer at the table, Dr. E. E. Hale and Old Bud hit the highway to reach Ottawa, Kan., for the 2:30 service. It was a run of 62 miles and we made it in one hour. When we got there Rev. L. D. Sharp, our splendid pastor, had a great crowd and he was leading the singing service, and it was a rousing service. I spoke to them for over an hour and we had a beautiful service.

Then we drove to Lawrence, Kan., where Rev. S. T. Ludwig is pastor. As the reader will remember, Brother Ludwig is the president of Bresee College over at Hutchinson, but he came here several months ago to take the church and to take a higher course at the State University. He had a great crowd. I talked to them for more than an hour on the "Holy Land." I should judge that S. T.

Ludwig is one of the finest men in this nation. He is deeply spiritual, as sound in his theology as St. Paul, and has a master mind.

After service we drove to Topeka and spent the night. I got off a big lot of mail on Monday and after dinner we drove to Lawrence where they were having a big Sunday school convention, and Mrs. E. E. Hale was to be the Sunday school lecturer. We left her at the parsonage, and drove into Kansas City, but Brother Ludwig was to take her home after the preaching that night.

Our Monday service was held at the Grace Church in Kansas City where Rev. George H. Keeler is pastor. He has just completed a beautiful stone tabernacle. His wife is the niece of Rev. C. W. Ruth, of Pasadena, Cal.

On Tuesday we went to the Publishing House and spent the day and got off a big lot of writing, and Tuesday night we went to the Quindaro Church where Rev. W. H. South is the fine pastor. We had a great supper with them, and a great crowd. I found out that Bro. Will South's oldest sister was the mother of Rev. E. E. Hale, but Bro. Hale was the oldest child and Brother South was the youngest, so Brother South is only two years older than his District Superintendent. They grew up together and have both made great preachers. I judge we do not have a greater theologian in our church than Will South.

On Wednesday we left Kansas City, Kan., and tried to make a run some thirty miles up the country to where we have a little country church, trying to arrange for a pastor, but when we got up there we had to leave the highway and go several miles over a very muddy road, and we got into mud so bad we had to turn back and we never did get to the church. We then drove back into the city and got a fine dinner in one of the beautiful cafeterias in Kansas City and then to the Publishing House, got off a lot of work and out to the home of Rev. L. A. Reed, the pastor of the First Church of Kansas City. We drove to First Church where we had a great crowd and a fine service. We spent the night with Brother and Sister Reed. Brother Reed is one of our great pastors; he has a membership of over 400.

On Thursday morning Brother Reed and Brother Hale drove to the Union Station and met Sister Hale, who was to come to Kansas City in the interest of the Woman's Missionary Society. It is remarkable what these women are doing. If we had a few more women like the bunch we have, they could run the Church and pay all the budgets. The men would have nothing to do but sit down and watch them all do the work.

We drove out to the south side of the city and looked at a fine plot of land with beautiful trees on it, as a prospective camp meeting site. We are hoping this will soon be an established fact and we are praying to that end. We could have a great camp meeting around Kansas City. We have people by the hundreds of thousands here and it would be backed by Kansas City and every church on the district.

UNCLE BUDDIE.

(Continued from page 3)

His sudden grip on her shoulders hurt. "Then why not? What's to hinder if you feel that way? You know I do, too."

Her answer was low. "That would be my choice, honey. It is not mine to choose. I'm not my own. I'm bought—with—a—price."

For a long moment he held her there and stared out into the night. Then he raised her face and studied it as if its image were being imprinted forever in his mind. Tears rolled down her cheeks and splashed on his hand. Her chin quivered and her mouth worked piteously.

"Carolyn! You care—like *that* and still you won't— You don't know how this is killing me——" He turned to the swing and slumped down like an old man, with his head in his hands.

(Continued)

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(Continued from page 1)

thing of the gracious fellowship that I had with you as student and friend. We frequently read Prophecy together and wondered what the future held for humanity. It looks as if the vials of wrath, spoken of in the Book of Revelation, had been poured out upon the nations. After my graduation at the University I traveled extensively among the civilized nations of the world and I was amazed at the wickedness of the people. They seemed to have forgotten that there is a God. Of course, they had their cathedrals, churches, bishops and priests, and some of the gorgeous forms of religion; and many of the churches on Sunday mornings were well filled with people; they went through rather impressive forms of religion, but when dismissed from these formal services, they made Sunday a day of festivity and rioting. You are aware that the destructive criticism came, largely, out of Germany. They were a powerful people, educated, industrious, and scientific in the highest degree; but, the teachings in their universities and schools were not only atheistic, but the drift was toward militarism. The German people were made to feel that they were superior to all races, and that it would be profitable for the other nations of Europe to be brought under their dictation. That attitude led to the conditions that, not only made the World War possible, but practically, unavoidable.

France was without reverence for God or the things of the church. The intellectuals had rebelled against the teachings and leadership of their priests. The common people had a degree of religious superstition but true piety, characterized by an aggressive spirit of evangelism, was almost unknown among the French people. There was another peculiar thing about the French; they knew how to cover up the hideousness of sin, making the most degrading sin appear beautiful and attractive. Their pleasures and pastimes were, not only fascinating, but indulged in without a thought of God or the future. As for Russia, her wickedness and blasphemy had gone beyond the possibility of portrayal. When I traveled there, soon after my graduation, millions of the very poor were stupidly superstitious. They believed in forms, ceremonies, certain places and dates. Hundreds, every year, visited Palestine and felt that, to be immersed in the waters of the

Jordan would be of inestimable spiritual value. There was a great hospice in Jerusalem where they would stop by thousands when they came to visit the Holy Land, while they worshipped at the sacred shrine and were baptized in the Jordan.

Such was the pitiful condition of those people before the World War. What happened during that world conflagration, the destruction of the government, the killing of the Czar and his family, and the inauguration of communistic despotism in Russia is well known. So far as newspaper correspondence is concerned, there is much that is not revealed.

I was a soldier in the World War with the American Army, fought through France and, after the war, traveled extensively in Germany, Italy, Russia, Poland and many other of the smaller nations. Nobody was content. The people were disappointed and angry. The changes made by the gathering of the statesmen in France were most unsatisfactory. Those gentlemen sowed the seeds of discontent that made possible the conditions that led on to the recent great struggle and human slaughter.

In Spain and Italy, as well as some of the smaller countries, where the people were practically all churchmembers, they largely forsook the churches, hated the priests, and went into rebellion, not only against the church, but against God. Spain indulged in nation-wide persecution of the Roman Catholics. The same thing would have occurred in Italy had Mussolini not restrained the people; not that he cared for the church, but he wanted order, peace, and industry among his subjects. I do not want to indulge in a pessimistic view of the future, but it looks as if the cup of iniquity had become full, and that the day of wrath had arrived. Men have rebelled against God, violated his law, rejected his mercy, and challenged his judgments.

As I contemplate conditions here, I am reminded of the destruction which came to Jerusalem and Palestine after God's chosen people had introduced idolatry into the temple of the Lord, had gone beyond the limits of reason, decency, or anything that savored of true piety, finally capping the climax in the crucifixion of Christ, after which God gave them over to the destruction of Rome. Their sacred city was destroyed and their people slain by thousands; others were carried into captivity in chains of slavery, while Palestine, which had once been a world center of prosperity, devotion, and human happiness, became a desolate waste. When the Hebrews blasphemed God, worshipped idols, and crucified his Son, he gave them over to destruction. I am wondering if the modern world has, in a way, by the infidelity and false teachings which have crept into the Church, recrucified the Son of God, bringing upon themselves the ravages of this horrible war.

I have the promise of an opportunity to see and hear the Dictator in a few days, and will tell you something of the impression he shall have made upon me.

Faithfully and always devotedly yours.

GEORGE WILLINGSON.

Prophecy in Revelation.

CHAPTER III.

THE PERSECUTION OF THE JEWS



ITH reference to the dispersion of the Hebrew people throughout the nations of the world, it is an interesting fact that before they had crossed into Canaan, Moses foresaw their apostasy and captivity, and gives a startling description of the same in Deut. 28:49-53. "The

Lord shall bring a nation against thee from far, from the end of the earth, as swift as the eagle's flight; a nation whose tongue thou shalt not understand; a nation of fierce countenance, which shall not regard the person of the old, nor show favour to the young; and he shall eat the fruit of thy cattle, and the fruit of thy land, until thou be destroyed; which also shall not leave thee either corn, wine, or oil, or the increase of thy kine, or flocks of thy sheep, until he have destroyed thee. And he shall besiege thee in all thy gates, until thy high and fenced walls come down, wherein thou trustest, throughout all thy land; and he shall besiege thee in all thy gates throughout all thy land, which the Lord thy God hath given thee. And thou shalt eat the fruit of thine own body, the flesh of thy sons and of thy daughters, which the Lord thy God hath given thee, in the siege, and in the straitness, wherewith thine enemies shall distress thee."

Moses here describes the siege of Jerusalem and some of the startling events which took place during that siege when the Romans came from afar, bearing on their banners the eagle, the insignia of their swiftness and power; who so utterly destroyed the people and hemmed them in Jerusalem with a siege that drove them frantic with hunger, in which it is a well known fact that parents did eat their own children.

In the same chapter from which we have just quoted, 63rd to 67th verse, Moses continues to describe even before the Israelites had crossed into Canaan, what should afterward befall them, that which has come to be veritable history. The prophecy reads as follows: "And ye shall be plucked from off the land whither thou goest to possess it. And the Lord shall scatter thee among all people, from the one end of the earth even unto the other; and there thou shalt serve other gods, which neither thou nor thy fathers have known, even wood and stone. And among these nations shalt thou find no ease, neither shall the sole of thy foot have rest; but the Lord shall give thee there a trembling heart, and failing of eyes, and sorrow of mind; and thy life shall hang in doubt before thee; and thou shalt fear day and night, and shall have none assurance of thy life."

How literally this prophecy has been fulfilled. The Jews have been persecuted throughout the centuries and in all parts of the world. They have been robbed, beaten and slain; they have lived in uncertainty and dread. Even within recent years they have been great sufferers, and today in many countries they are almost without sympathy or protection.

We wish to call your attention to a prophecy contained in Deut. 29:24-28: "Even all nations shall say, Wherefore hath the Lord done thus unto this land? What meaneth the heat of this great anger? Then men shall say, Because they have forsaken the covenant of the Lord God of their fathers, which he made with them when he brought them forth out of the land of Egypt: For they went and served other gods, and worshipped them, gods whom they knew not and whom he had not given unto them: And the anger of the Lord was kindled against this land, to bring upon it all the curses that are written in this book: And the Lord rooted them out of their land in anger, and in wrath, and in great indignation, and cast them into another land, as it is in this day."

The prophet is telling us that it will become the common knowledge and remark of the people as they look upon the desolation of Palestine, the ruined city, the barren and destroyed country that it has been the judgment of God sent upon his people because of their wickedness. This is exactly true at this very time. This is a well known fact among heathen Mohammedans and travelers, and people everywhere. Long after Moses wrote this prophecy Isaiah said in Chap. 1:7,

8, 9, "Your country is desolate, your cities are burned with fire: your land, strangers devour it in your presence, and it is desolate, as overthrown by strangers. And the daughter of Zion is left as a cottage in a vineyard, as a lodge in a garden of cucumbers, as a besieged city. Except the Lord of hosts had left unto us a very small remnant, we should have been as Sodom, and we should have been like unto Gomorrah." Again Isaiah says, "Upon the land of my people shall come up thorns and briers." The prophet Jeremiah joins in the same sad refrain in Chap. 19:7, 8, 9: "And I will make void the counsel of Judah and Jerusalem in this place; and I will cause them to fall by the sword before their enemies, and by the hands of them that seek their lives; and their carcasses will I give to be meat for the fowls of the heaven, and for the beasts of the earth. And I will make this city desolate, and an hissing; every one that passeth thereby shall be astonished and hiss, because of all the plagues thereof. And I will cause them to eat the flesh of their sons, and the flesh of their daughters, and they shall eat every one the flesh of his friend, in the siege and straitness wherewith their enemies, and they that seek their lives, shall straiten them."

Ezekiel looking through the prophetic telescope beheld the same calamities befalling Israel, Chap. 7:1-4: "Moreover, the word of the Lord came unto me, saying: Also, thou son of man, thus saith the Lord God unto the land of Israel, an end, the end is come upon the four corners of the land. Now is the end come upon thee, and I will send mine anger upon thee, and will judge thee according to thy ways, and will recompense upon thee all thine abominations. And my eye shall not spare thee, neither will I have pity, but I will recompense thy ways upon thee, and thine abominations shall be in the midst of thee; and ye shall know that I am the Lord."

The prophet Amos goes on record in harmony with the rest of the inspired seers of Israel, see Chap. 9:9, 10: "For, lo, I will command, and I will sift the house of Israel among all nations, like as corn is sifted in a sieve, yet shall not the least grain fall upon the earth. All the sinners of my people shall die by the sword, which say, the evil shall not overtake or prevent us." The prophet Micah bears witness to the same destruction of his people. In Chap. 3, verses 10, 11 and 12, he says: "They build up Zion with blood, and Jerusalem with iniquity. The heads thereof judge for reward, and the priests thereof teach for hire, and the prophets thereof divine for money; yet will they lean upon the Lord, and say, Is not the Lord among us? none evil can come upon us. Therefore shall Zion for your sake be plowed as a field, and Jerusalem shall become heaps, and the mountain of the house as the high places of the forest."

You will notice how thoroughly the prophets agree with each other as they describe the calamities which were to befall their people. These prophecies scarcely need comment with reference to their fulfillment. There are no facts more plainly written in history, and more generally understood among all intelligent men in all the world, than those facts in connection with the destruction of Palestine, the fall of Jerusalem, the captivity, scattering, persecutions and sufferings of the Hebrew people. The words of Moses, Isaiah, Ezekiel, Jeremiah, Hosea, Micah and Amos have been literally fulfilled to the smallest detail. The predictions of these men have become plainly written history, and there is no possible way to account for their knowledge of these things centuries before they came to pass, except to agree that the Bible is an inspired Book, and that the men who wrote these prophecies which have through succeeding generations and centuries been so accurately fulfilled, were inspired men. (Continued)

THE HERALD FOR 1936.

The past year has been one of blessing to The Pentecostal Herald. More than 22,000 names were added to our list during the 25-cent offer, and we trust the majority of them will remain with us through 1936.

We expect to make The Herald for the coming year the most aggressive, vital and interesting in the history of this Herald of righteousness. Our main object will be the promotion of a spiritual revival of Bible religion.

We shall insist upon an aggressive evangelism for the salvation of the lost. We shall encourage outdoor preaching, because there are multitudes who never enter a church.

We shall strenuously oppose every form of Modern Liberalism that seeks to destroy the faith of the people in the divine authority of the Holy Scriptures.

We shall give our readers a look into the fearful conditions that exist in Russia. We shall call attention to the growth of blasphemous Communism in this nation which seeks to overthrow this Government.

We shall show that certain American preachers of large influence, with modernistic teachings, are friendly toward the riot of slavery and wickedness of blasphemous Russia.

We shall call the attention of the readers to the remarkable fulfillment of prophecy. We shall continue to publish the series of letters supposed to have been written after the next great world war.

We shall earnestly contend for the Bible doctrines and experiences of Regeneration and Sanctification.

We shall publish fifty sermons by devout preachers, twelve of which will be from the Editor-in-Chief, Rev. H. C. Morrison.

We shall encourage camp meetings, conventions and revivals for the spread of the Bible experience of Entire Sanctification.

One fine feature of The Herald for 1936 will be a series of articles from the wide-awake pastor of Glide Memorial Church, San Francisco, Calif., Rev. J. C. McPheeters, D. D., on "Great Texts of Hosea," or a "Challenge of Present Day Issues."

We hope Bishop H. M. DuBose will give our readers the benefit of his splendid articles, full of information and inspiration.

Dr. O. G. Minglehoff will continue his able discussions of the Sunday School Lessons. Many have expressed themselves as to the help they derive from Dr. Minglehoff's exegesis of the Scriptures.

Rev. Andrew Johnson, D. D., preacher, writer and lecturer, will give us a series of articles on "Pen Pictures of Pentecost." These will be worth while.

Dr. G. W. Ridout will continue his second page, handing out things new and old for the edifying of the children of God, and rebuke and warning to the ungodly.

There will be articles from men of wide experience and ability who will discuss the live issues of the present time. Mrs. H. C. Morrison will continue to shepherd the children on Page Ten, and give for full measure, her articles each week, which many have said "hit the spot" of their need when most needed.

May God help us, and may his faithful people pray for us, and help us to sow The Herald down over the nation and around the world.

Wishing you all a very Happy Christmas and a most Prosperous New Year, I am yours for victory. H. C. Morrison.

H. C. Morrison's Dates.

St. Petersburg, Fla., Jan. 19-26.
Tampa, Fla., Jan. 27-Feb. 2.
Lakeland, Fla., Feb. 5-17.

Lakeland Holiness Camp Meeting.

The Holiness Camp Meeting will be held in Lakeland, Fla., Feb. 6 to 16, inclusive. The workers engaged are Rev. H. C. Morrison and Dr. Hardy of Nashville, Tenn. Other visiting ministers will share in the preaching services and it will be ten days of Christian fellowship and spiritual refreshing for God's people.

In order to have a comfortable place when you arrive, better write at once to Rev. H. H. McAfee, Lakeland, Fla., and ask him to re-

serve a room for you, as there will be a great demand for lodging as camp meeting time approaches. If the friends from northern states can possibly arrange to put in ten days for this camp, it will be a means of grace to them, and a time of congenial fellowship and soul profit. Once you give yourself the benefit of these services, you will always remember to plan for them again.

Sincerely,
MRS. H. C. MORRISON.

That Thanksgiving Offering.

We feel sure that the friends of Asbury College will be delighted at the report given by Dr. Morrison in last week's paper concerning the amount of the Thanksgiving Offering. We give you the following statistics to show you how wonderfully the Lord laid this matter upon the hearts of our friends:

There were about four thousand givers who gave a total of about \$44,000. This includes cash donations, donations of bonds, and annuity bonds. With this amount we have been able to clear about \$75,000.

Letters came from 42 states, the District of Columbia, and 15 foreign countries. The smallest gift sent in was one penny; the largest was \$8,000 cash and some bonds. The average gift was about \$11.00.

The thing which delights us, in addition to the money received, is the fact that so many hundreds of friends said that they were praying for Asbury College regularly.

We wish to thank every one who prayed for the success of the Offering, and every one who now remembers us in prayer. The Lord bless each one richly.

Z. T. JOHNSON.

Another Year.

We spend our years as a tale that is told.—Psalms 90:9.

Another Year, with all its unknown Sorrow.
Another Year, with all its unknown Joy.
And we stand falt'ringly upon its threshold
Breathing the prayer:—

"O help us to employ
Its every precious Day, and Hour, and Moment

Wisely and well: and may we not forget
That for each *misspent year*, there waiteth
Somewhere

An Aftermath of bitterest *Regret!*

Help us, we beg, to realize as never
In all the past, the sacredness of life!

Help us to shun, as ne'er before the pathways
'Long which, we know there lurks
Temptation rife!

And help us, blessed Christ, that we may
fashion

Our lives by that great pattern, set by Thee.
Keep our hearts clean, and brave throughout
the Year, Lord,

And save our souls, we beg, Eternally!

MRS. ANNA R. LAWRENCE.

Interest The Young People

of your church in missions. There is no better way to create missionary interest and zeal in any society, for that matter, than to place a copy of the book "Ukanya" in their hands. It is a true story of an African girl, interestingly and touchingly written. You cannot read how this little heathen girl endured hardship, how eagerly she accepted our Christ and the torture she went through to serve him, without having your heart quickened and stirred.

The demand for this book has been so great that we have had a new edition brought out. The price is only 60c. Don't fail to get a copy.

A good Bible is a life-time gift, and every person appreciates it.

Renew your HERALD today.

OUR BOYS AND GIRLS

PADDY BEAR'S NEW YEAR RESOLUTION.

There was company at Paddy Bear's home. Auntie Bear and her son, Fuzzy, had come to spend Christmas and New Year's Day with Paddy Bear and his folks in the blue-black cave in the heart of the woods.

Every day, while Mama Bear and Auntie Bear "visited" with each other in the cave, Paddy Bear would take Fuzzy out to play. Fuzzy was bigger than Paddy Bear, and his play was often rough. When they rolled and tumbled around, he would bump into Paddy and hurt him badly. Paddy Bear, though, tried not to mind, and because Fuzzy was his guest, he always would let him choose what to play next.

That is why, on New Year's Day, when Fuzzy said, "Oh, I know what let's do—let's make New Year's Resolutions!" Paddy Bear answered, "All right," although he didn't know what a New Year's resolution was.

He was afraid Fuzzy might make fun of him if he asked about it, but he knew Mama Bear wouldn't tease. "Wait a minute before we start," he told Fuzzy. "I want to go ask Mama something."

Then he ran into the kitchen of the blue-black cave, where Mama Bear was making bread.

"Mama," he asked, all out of breath from running, "how do you make a New Year's resolution?"

"Why," said Mama Bear, "If, on New Year's Day, you make up your mind to do something all the rest of the year that will make you a better little bear, or will help make some one else happy, you call that a New Year's resolution."

Paddy Bear thought, for a minute or two; then he ran back to his cousin.

"All right," he called. "I know what my New Year's resolution is going to be."

"What is it?" asked Fuzzy.

"Every day I am going to go down to the spring to get the water, so that Mama Bear won't have so much work to do."

"Humph!" said Fuzzy. "I don't think that's much of a resolution."

"But I am going to do it without grumbling," said Paddy. "That's part of the resolution."

"Well, I can make one a lot better than that!" said Fuzzy. "I am going to exercise every day until I'm so strong that I can push the big rock in front of my house right down the hill."

"My," said Paddy Bear, "that is a fine resolution!" He felt ashamed he hadn't been able to think up something big like that. Just bringing up the water every day seemed like such a little thing to do.

But just the same, every morning after Fuzzy Bear and his mother had gone home, Paddy would go down to the spring with his two buckets, fill them with water and carry them back to Mama Bear. At first they seemed very, very heavy. He had to stop two or three times going up the hill to rest. After awhile, though, he could carry them all the way without stopping. You see, although he didn't know it, carrying that water was very good exercise, and he was growing stronger every day.

He would often think of Fuzzy Bear. "My, I wonder if he's grown strong enough yet to push that rock down the hill! I certainly would enjoy watching him do it."

Finally, Mama Bear and Paddy Bear started out to visit Auntie Bear. Paddy could hardly wait until dinner was over and he and Fuzzy would go out to play.

"How's your New Year's resolution?" he asked right away. "Can you push that rock down to the hill yet?"

Fuzzy Bear looked sheepish. "I didn't practice more than a day or two," he said. "It was too much work. I guess I could push it, though, if I tried."

He went over to the big rock and began to push and tug at it, but he couldn't move it even a teeny-weeny bit. At last he fell back, puffing and grunting.

"It is not such a big rock, though," said Paddy Bear. "I believe I'll try it myself."

So he began pulling and tugging. And, would you believe it? Carrying that water up the hill every day for months had made his arms so strong that pretty soon—puff! puff! push—that rock began to roll down the hill!

"My, but you are strong!" cried Fuzzy, and Mama Bear and Auntie Bear, who had come out to watch, began to clap their paws.

"You see, it was a good New Year's resolution after all," said Mama Bear. "You've not only been helping me; you've been helping yourself, too."

"And you kept your resolution," Auntie Bear added. "It wouldn't have made any difference how good it was, if you hadn't kept on working over it after you had made it."

"Can you make resolutions any time but New Year's Day?" asked Fuzzy. "Because I want to make one right now just like Paddy Bear's, and I am going to keep it just as he did, too." —Child's Life.

Dear Aunt Bettie: 'Tis Christmas at our house! The house is ringing with shouts of laughter. Bina and Bettie are overjoyed with the little gifts from parents and friends. Even before Christmas, each day for a week, they made a Christmas Tree in the yard and decorated it with flowers and bits of paper. The playthings of yesterday were apparently forgotten—Christmas had come. Oh, that every nation, every home and heart might open their doors and have Christmas! Can it be that some will not have Christmas? Can it be that some have not heard the angels sing, "Glory to God in the highest, and on earth peace, good will toward men?" Can it be that some will have Christmas without the Christ of Christmas? Ah, it seems to me that one had as well have a cross without a Savior, a manger cradle without a babe, a love without a lover, a hope without a heaven, a soul without a salvation, as to have a Christmas without the Christ of Christmas.

Christ is here! The joybells that are ringing in the hearts of Bina and Bettie are ringing in the hearts of millions. No, the angels did not sing in vain on that first Christmas morn! The strains of their heaven-fraught message in song have been caught up by untold multitudes in every clime. Millions have been transferred to the eternal Christmas, where there is no night of darkness, but the glorious fullness of the Christ of God, the Redeemer of man. The day called Christmas is no longer just one in the cycle of the sun but the whole of eternity in the endless cycle of God.

No night of darkness! It was darkness that brought the Christ to the world. No other cause could have so moved the Eternal Father to send his only begotten Son to be born in the manger of an ox, except that I am constrained to believe that nothing could have brought the Christ into a world of sinful darkness, to be tempted of the Devil; to be denied, insulted, betrayed, persecuted, condemned and finally crucified as a disturber of peace and an unworthy citizen, except that he might link us up with God. No other cause could have constrained the Christ of Christmas to be crucified on the cross than that he might break the powers of darkness and give unto the world the Light of Life. For it was he who said, "I am the light of the world," and again, "If any man believeth in me, though he were dead, yet shall he live." The prophet Isaiah saw this day when he said, "The people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up." Thank God

for the light which is sprung up! Thank God for the millions who are living in the light! But what about the unfortunate hosts who have been surrounded by a darkness that has blasted their lives and made them slaves of sin and Satan. A few weeks ago a very fatherly chief, about fifty miles from here and into whose village we have recently established work, said to me, "We have been in darkness for all these years but our sun is just beginning to rise to Tunda." But is this true? Has chief Huite's sun just begun to shine? No, a thousand times no! The glorious Christ of Christmas has been shining with all the glory of heaven for nearly two thousand years, but Huite and his people knew it not. For, "How shall they hear without a preacher? and how shall they preach, except they be sent?" This is why Christ said, "Go ye into all the world, and preach the gospel to every creature." Have we done this? If so, then why are there so many who sit in darkness?

Yours in the service of the Christ of Christmas, Henry T. Wheeler.

M. E. C. M., Tunda, Kongolo, Congo, Belge, Africa.

Remember this letter is from far away Africa.

Dear Aunt Bettie: Will you please move over and let a Louisville girl join your band of happy girls and boys. I am thirteen years old and in the ninth grade. My birthday is Oct. 29. Have I a twin? I have brown eyes. Well I hope Mr. W. B. is out bicycle riding when this letter arrives so I may see this in print. I really think *The Herald* is a swell paper. I promise to answer all letters I receive from the cousins. Let the letters fly to Bernadine Sturgill, 163 Wentworth Ave., Highland Park, Louisville, Ky.

Dear Aunt Bettie: Will you please admit one 54-year-old, who is lonely here in the woods with so few Christian friends to cheer us as we travel through this unfriendly world in a day when it seems the word of God is fast being fulfilled, where he says, "Perilous times shall come, men shall be lovers of their own selves, covetous, proud, blasphemers, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof." Those days spoken of by Paul in his letter to Timothy are with us, for when have you witnessed so much formalism among those calling themselves Christians? It is modernism on every hand. The churches are engaged, it would seem, in tolling their members and the world along as they hold up a dish of chicken-pie, a can of oysters, a pack of bridge cards and a whole bag of other worldly affairs to attract the people and get their money to support their churches and their different objects. Such is not God's plan and rules, but the works of man. We need the prayers of those who know God as their Savior, that he may draw us closer to himself and deliver us from the bondage of Satan. We praise God for his blessings to us during the past months and years, for all he has done for us in supplying our needs and enabling us to care for our children till this time, although many mornings they have been compelled to go off to school without breakfast, as I'm not being able to prepare it. We thank the Lord for making it possible for our boys to reach school bus without walking a mile through mud and water as was necessary last winter. They now have to walk only 500 yards. We also thank the dear friend who sent in a subscription and made it possible for us to receive *The Pentecostal Herald* each week, which we all like to read so much. Continue to pray for us dear friends, that God may watch over us and enable our boys to make their grades in school, and protect them from the ravages of disease and diphtheria, which has been in their school. We heard a few days ago that our son Paul who is away from home, had been crippled by a tree falling on his back, but have been

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Frank Cottingham, Greenup, Illinois.

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unable to get any details, and he has not written of any accident befalling him so we hope it is not true, but nevertheless, please pray much for him, that God may save his soul and protect him from danger of all kinds. Remember us in your prayers through the cold winter months, and if any readers near Paris, Miss., see this and know of any one by name of Palmer or Wilson in that vicinity, we will appreciate it if you will write us, giving full name and address. We shall be glad to hear from any one who will pray for us, as a cherry letter goes a long way toward encouraging those who are lonely. C. B. Wall.

Rt. 6, Box 326, Lexington, N. C.

Dear Aunt Bettie: Would you let an Indiana girl join your happy band of boys and girls? I am thirteen years old. I have brown eyes, blond hair, and weigh one hundred and four pounds; five feet, three inches tall. I belong to the Christian Church at Anderson Valley. Our minister's name is Bro. Lawrence Elsoff. I have two sisters. We go to Sunday school every Sunday. I am in the eighth grade at school. Kathleen Shafer, Birdseye, Indiana.

Dear Aunt Bettie: I am a girl of twelve years of age, have black hair, sort of grayish eyes and weigh 103 pounds. I am in the sixth grade at school. My teacher's name is Martha Gilpin, of Beverly, W. Va. I go to the Hazelwood school. My classmate's name is Drane Hendrick. We are pretty good friends, and also the whole school seems like good friends to me. My birthday is August 4. I go to the M. E. Church, South. Our preacher is Rev. S. H. Funk. He is getting up a Vacation Bible School for children between the ages of four and sixteen. I would like to go to it but we live on a farm five or six miles away from the church and I don't reckon I will get to go to it, but I will read the good literature that I sometimes receive, but most of all it is *The Pentecostal Herald* and I enjoy reading page ten. Well I better close for this time hoping to see my letter in print on page ten. All you cousins around please write to me.

Mary Stalnaker, Elkins, W. Va.

As I was with Moses, so will I be with thee; I will not fail thee, nor forsake thee. Be strong and of good courage. Joshua 1:5, 6.

I am the Lord, I change not. Mal. 3:6.

FALLEN ASLEEP

HUNDLEY.

Pauline Hundley departed this life September 29, and the following verses were sent by her mother, Mrs. J. C. Hundley.

Our home is lonely, dark and drear,
Since Pauline went away;
We miss her smiles and cheery way,
We miss her every day.

No anguished prayer from us ascends
To a throne of pardoning grace;
We've lost our darling for awhile,
And none can take her place.

Pauline, how we loved you,
But Jesus loved you best;
And took you home to be with Him,
In the land of endless rest.

Mother.

REED.

Mrs. Kansas Reed departed this life January 28, 1932, aged 70 years, 3 months and 1 day. Mother was waiting for the messenger to come and take her home.

Softly and gently he whispered her name,
Dear, faithful servant, your work is done;

Come home and receive the crown you have won.

Your garments are washed in the blood of the Lamb,
Pure, spotless and white in the Glory Land,

You're at home with the loved ones,
faithful and true,
A robe and crown are waiting for you.

Joyous and happy she answered Him,
As her loving eyes grew misty and dim.

"Yes, I am coming, I'm happy to go
To be with Jesus who has gone on before.

Don't grieve, dear hearts, it's just for awhile,
Trust in the Savior, He'll carry you through,
Lean upon Him, as I've taught you to do.

There with the Savior, forever we'll be,
And share in His glory through eternity."

Then light as the breeze from angel's wing,
Her spirit took flight to be with the King.

Dear Mother, you have left us and we miss you so,

But we'll meet you in Heaven when our work here is through.
Her daughter, Mertie.

PILOT OF GALILEE.

Another year has dawned for me,
May it be another year with Thee.
I do not ask to see the way
If Thou wilt lead me day by day.
Over the wide and stormy sea
Guide me, dear Pilot of Galilee.

All through the coming New Year,
I want my Pilot to be very near.
Though the mighty billows may roll
Let them not overwhelm my soul.
Let me ever under Thy wing abide,
As on life's boundless ocean I ride.

I shall fear no wind or wave
If Thou be near to help and save.
Shield me from the blast of sin
And give me peace and joy within.
The tempests of doubt may o'er me sweep

But Thou canst hush the angry deep.

So Pilot of Blue Galilee,
Give me grace to walk on life's sea.
The waves of trouble shall obey Thy will

When Thou sayest to them, "Be Still."

Give me strong faith to stand each test

And at last anchor my soul in the haven of rest.

Let me not drift but firm remain
Until at last the Heavenly port I gain.

With my harvest of sheaves to lay at Thy feet.

As I approach the blest mercy seat.
So through life as I voyage along
Let me ever be singing a happiness song.

Grace Carlson.

ECHOES FROM THE BROOKLYN HOLINESS CONVENTION.

We render praise unto God for his divine presence throughout the entire session of the Brooklyn Holiness Convention which was held at the Central Branch Y. M. C. A., Nov. 1-10, 1935.

The opening Friday afternoon was in the form of a Communion service with Rev. F. A. Butterfield, pastor of the First Wesleyan Methodist Church of Jersey City, N. J., bringing the sermon. It was a most appropriate message and gave a good impetus to the whole Convention.

The engaged evangelist was Rev. David E. Wilson, of Schenectady, N. Y., and he was assisted by local ministers of various denominations. Rev. Wilson proved to be a most powerful preacher of the Word and also clearly and attractively set forth the plan of salvation. He spoke each afternoon and evening at which services there was not a barren altar. About 110 people sought God for specific spiritual needs and many of them were beautifully regenerated or sanctified wholly.

The Convention so appreciated the good work of Brother Wilson that he was unanimously invited by the Committee to return to Brooklyn and serve in the same capacity for the 1936 Convention. Having an open date at that time, he accepted this call.

The two Sundays and Election Day were times of special blessing. The people gathered in from New Jersey, Long Island, and more distant points, and blessed fellowship was enjoyed. At least twenty-five ministers were in attendance during the Convention and eleven denominations were represented, making the Convention most interdenominational in character.

On the first Sunday morning, the sermon was delivered by Dr. Geo. W. Ridout, world traveler and Associate Editor of The Pentecostal Herald. The last Sunday morning the message was given by Rev. Henry Elsner, business man evangelist of New York City. At the early afternoon session on Election Day a Memorial service was held for Mr. Arthur Penny who has been associated with the Convention since its inception and was a member of the General Committee. Sister M. Magee, in whose home Bro. Penny had long resided, gave the details of his wonderful testimony before doctors and nurses after his fateful contact with a live electric wire. He died triumphant in the faith, praising his Savior.

The Convention music was most acceptably cared for by the efficient Music Committee composed of Mr. Beverly Shea, Chairman, assisted by Benjamin V. Combs, Hermon Olson and Miss Marion Whitney. Choirs and soloists from many churches, Missions, Salvation Army and Volunteers of America contributed their talent and were most thoroughly ap-

preciated by the audiences.

Rev. and Mrs. G. G. Phillippe of the Oriental Missionary Society, recently returned from Canton, China, were in attendance throughout the meeting, and contributed greatly to its success. They brought several missionary messages and David, their little four-year-old, sang a number of Chinese choruses.

The Convention was outstanding in that the finances were cared for through prayer and faith. The expenses of the Convention were brought before the people from time to time, and the needs were cared for without unnecessary time being spent in money drives.

The Chairman of the Convention, Rev. John A. Duryea, worked unceasingly to make the Convention a success as did also the secretary, Mr. C. M. Windells, and the treasurer, Mr. Harold A. Voegel. Rev. Wesley Lanning arranged for the morning speakers, and Miss Elizabeth Foth was a committee on entertainment.

The 1935 Convention has passed into history but the spiritual results of the meeting can never be fully estimated until in that Day when we stand in his presence and meet those who at its altars were redeemed by the precious blood of the Lamb.

The date of next year's meeting is October 30 to Nov. 8, 1936. Pastors in this vicinity please note this Convention date and adjust your church services so there will be no conflict with this meeting. Thus may the 1936 Convention be a Great Interdenominational Holiness Meeting that will mightily stir Brooklyn and all her environs.

Mrs. John A. Duryea, Reporter.

REQUESTS FOR PRAYER.

Mrs. T. J. M.: "Please pray that the Lord may heal me, if it be his will."

C. M. M.: "Pray that I may be successful in making a wrong right, as I have difficulty in making the people to understand my confession."

A mother asks prayer for an afflicted boy, that he may be healed.

A NEW YEAR PRAYER.

Make me a comfort and blessing,
To lone hearts that are hungry for cheer;

Let only words that are helpful,
Pass my lips, through the whole of the year.

Much cause have I for thanksgiving—

Not a day, but rich blessings You send;

Fill me with heart-felt contrition
For past thankfulness, to such a Friend.

Often, no doubt, I'll be tempted
To relay tidings making for gloom,
Seal then my recreant lips, Lord,

With a silence like that of the tomb.

Prone am I Father, to yielding
To impulses gloomy and sad,
Help me to put all such from me,
And cherish alone what is good.

Make me a comfort and blessing,
To sad hearts through the whole of this year—

So at its close I may surely
Know I've been a "Dispenser of Cheer!"

Mrs. Anna R. Lawrence.

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Ask and ye shall receive, seek and ye shall find, knock, and it shall be opened unto you. Matt. 7:7.

SUNDAY SCHOOL LESSON

BY O. G. MINGLEDORFF.

Lesson II.—January 12, 1936.

Subject.—A Prophetic Vision. Luke 2:25-35; 2:40.

Golden Text.—Mine eyes have seen thy salvation, which thou hast prepared before the face of all people. Luke 2:30, 31.

Time.—Early in B. C. 4, if Jesus was born on Dec. 25.

Places.—Jerusalem and Nazareth.

Introduction.—Luke tells us only a little about Simeon; but the flavor of what he does tell is so good that it makes us hungry for more. Perhaps he was not a regular prophet; but he was specially inspired of the Holy Spirit to deliver the prophetic utterance recorded in today's lesson. If you will read Isaiah 49:6 you will find, in some measure, the substance of Simeon's prophecy. He, perhaps, had often read it; but now the Holy Spirit brings it to his recollection at the needed moment; for that is the office of the Spirit (John 16:15).

God never leaves himself without witnesses. When Elijah had a fit of the "blues," and thought he was all that God had left, God informed him that he had 7000 who had not bowed their knees to Baal. Things looked dark at the time when John the Baptist and Jesus were born; but God had some very good people among the Jews. The parents of John "were both righteous before God, walking in all the commandments and ordinances of the Lord blameless." It goes without saying that Mary, the mother of our Lord, and Joseph, his foster father, were faithful followers of the Lord. Zacharias "was filled with the Holy Ghost, and prophesied" (Luke 1:57). Simeon and Anna the prophetess were certainly good people. We need to learn that Jesus Christ did not call ungodly men to be his apostles. He called the best men God had in Israel. Nathanael was an Israelite in whom there was no guile (John 1:47).

Comments on the Lesson Text.

25. There was a man in Jerusalem, whose name was Simeon.—That was a common name among the Jews. It was the same as Simon. The important matter here is not the name, but the man; we are in search of methods and organizations: God is looking for men. Simeon was a man whom God could trust and use. He was "just and devout, waiting for the consolation of Israel." He was living in expectation of the coming of the Christ. Such an expectation would enlarge the soul of any good man. But there was an addition to his waiting: "The Holy Ghost was upon him." Those early saints had the Holy Spirit as well as we; but not in his baptismal office. That came at Pentecost.

26. It was revealed unto him by the Holy Ghost.—How, we know not. The Spirit still reveals things to men. He calls men to preach. He calls men to the mission fields. If they would but listen, he has a call for every one.

27. He came by the Spirit into the Temple.—God's set time had come to answer Simeon's prayer that he should not die "before he had seen the Lord's Christ." Just at that time Joseph and Mary entered the temple with the Holy Babe to do for him and his mother according to the law of

Moses (Lev. 12:6-8). Being too poor to offer a lamb, they offered a dove. The law permitted that. The Spirit told Simeon to enter the temple.

28. Then took he him up in his arms.—That was a blessed moment for the old saint. Long had he been praying to see the coming Savior, and now he has him in his own arms. No wonder he was filled with joy and praise.

29. Now lettest thou thy servant depart in peace, according to thy word.—He had no reason to fear death after such an answer to his prayer. He could cry with Paul: "Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory." Faith in Jesus takes away the sting of death, and makes the grave a resting place. But why all this? "For mine eyes have seen thy salvation." That was enough.

31. Which thou has prepared before the face of all people.—Simeon saw more under the Spirit's inspiration in a moment than the Jews had seen in a lifetime; yea, in centuries. He saw more than the disciples saw for some time after Pentecost. They were all looking for a Messiah who would be for Jews only. Simeon saw a Christ for all men—a world-wide Savior.

Take verse 32. What vision there is in it. "A light to lighten the Gentiles, and the glory of thy people Israel." But the latter were so blind they could not see him. "He came unto his own, and his own received him not." He wept over Jerusalem; but all in vain.

33. Joseph and his mother marvelled.—They had seen and heard much concerning that glorious baby; but the half had not yet been told. God has a way of hiding great matters from us, only to reveal them gradually as we are able to bear them.

34. Simeon blessed them.—Prayed for them. Said unto his mother.—Joseph would die before the tremendous events would come to pass. So in prophetic vision he tells them direct to Mary. How completely they were enacted the record clearly shows. Not one jot or tittle failed.

35. This parenthesis must have shocked the heart of the young mother: "A sword shall pierce through thy own soul also." One is glad she could not see the end from the beginning. It would have been too much for her. Wait, Mother; God will give grace for coming grief. He will not forget.

Luke 2:40. How natural this is. If one reads what are termed "The Apocryphal Gospels" written sometime after the true Gospels, he will find many fantastic, even ridiculous, stories about the boyhood doings of our Lord. They are less than worthless. I am sure Jesus was the finest and best boy that ever lived on this earth; but it is blessed to know that he was man as well as God. We do well to call him the God-man; for so he was, and ever will be.

IN NINETEEN HUNDRED AND THIRTY-SIX.

By Milton McKendree Bales, D. D.
Live to bless, and not to blight,

Scatter sunshine day and night.
Lift a burden, live to smile,
Live to make some life worthwhile.
All thy debts to others pay,
Be an exemplar every day.
Heaven and earth are giving heed,
Carefully noting your every deed.

Live to bless, and not to blight;
Condemn the wrong, and praise the right.

Live to grasp another's hand,
Thus you'll prove your own life grand.
Walk side by side, keep close together,

Serving best in stormy weather.
Love your Bible, love to pray,
Learn upon your knees to stay.

Live to bless, and not to blight;
Do the right, in Jesus' sight.
All too soon the end will come,
Soon He'll call the toiler home.
Dedicate your life to God,
Do service royal; learn to plod.
Smiles are sweet, refuse to sigh,
That's God's way to never die.
Thus you'll lighten another's load,
Thus you'll brighten your neighbor's road.

Live to love, and live to tithe,
Thus you'll keep your heart alive.
What you give you'll find again.
Living forever in hearts of men.
You'll certainly find it up on high,
Where givers and receivers never die.

Live to give, thus live forever,
In stormy and in pleasant weather,
Love and life you'll never sever.
Be as harmless as a dove,
Live to live in courts above.
Live to love, and love to live,
Live a helping hand to give.
Heaven bends low, and life's a song,
Thus live your life, and thus live long.

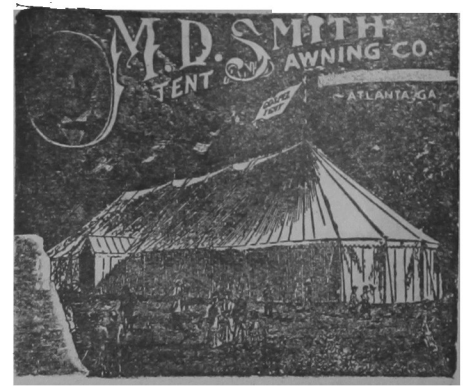
PERSONALS.

A young preacher and wife who are answering a definite call to evangelistic work would appreciate communication with any who desire special meetings with genuine, Bible-doctrine, messages, music, singing; burden for young as well as for older ones. Write Rev. and Mrs. Glenn Moehle, Clay Center, Kan.

R. J. Starr: "I have held eight meetings since May 11; in all of them the Lord was present to save and sanctify. Any one desiring my services may address me, Aubrey, Tex."

Lay-evangelist James V. Reid, of Ft. Worth, Tex., sailed from New Orleans on December 21st for a missionary evangelistic tour into the Caribbean countries. This is Bro. Reid's fourth evangelistic tour into the Central and South American countries, and he goes this time in answer to an invitation for meetings and student councils in the Methodist Missions and Schools of Panama City. Besides these engagements he will also visit the missions of the various denominations in Honduras, Guatemala and Cuba. He expects to return early in March in time for spring dates in the homeland. All correspondence will reach him through his home address, 2912 Meadowbrook Drive, Ft. Worth, Texas.

Rev. Otto Nater, Rev. Samuel Thomas, Rev. Minnie B. Thomas will be evangelizing in the south this winter and open for pioneer meetings, revivals in churches, missions, tabernacles and camps. Rev. Nater has had about



Can God—?

By J. Edwin Orr.

Fourth large edition of this book of helpful chapters on full surrender, or "10,000 Miles of Miracle in Britain." The story of this warm-hearted young Irishman lays hold of the soul. It points the way to that Revival... of which prayer and confession are the forerunners. 128 pages. Price, 50c.

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Pass the box around at the beginning of a meal, let each person take out a card, then let each in turn read the verses. There is a verse on each side of the card or slice which teaches an important truth. Also good to pass around in your Sunday school class, and explain how important it is to feed on the Word and grow and be strong spiritually.

In the home when friends and neighbors are gathered together, pass around the Bread Box. Much more profitable than a cup of coffee or tea. Keep one in your bedroom. Eat a slice for your meditation while dressing and going about your daily duties.

The slices have gilt top, rounded corners like a loaf of bread, and are put up in a neat little box. Price 50c each, or 3 boxes for \$1.

thirty-five years experience in the ministry in America and Japan. Rev. Samuel Thomas is a converted Hebrew; he worked in the interest of the Jewish people in many parts of the world and was a well-known lecturer before his conversion to the Christian faith in 1926. Rev. Minnie B. Thomas is a National Evangelist of the W. C. T. U. and widely known as a preacher and temperance worker. This evangelistic party is true to the teachings of Rev. John Wesley. They go anywhere for entertainment and freewill offering. Rev. Nater and Mrs. Thomas are brother and sister, they sing together as well as preach. Write to Rev. Samuel Thomas, Miami, Florida, general delivery.

Miss Gladys White, a graduate of Ohio Northern University and of Cleveland Bible Institute, has been engaged with me in a two-weeks' meeting at one of my churches at Clark, Ohio. The meeting has been a great spiritual help to the church and much good has been accomplished. Miss White feels a special call to work with young people and children. She also brings special messages in song. Any who are interested in securing her services write to her home address, 546 Pearl St., Marion, Ohio. She will accept calls for a freewill offering.—C. B. Conn, Killbuck, Ohio.

Rev. Wm. Kelley: "I'm sending a report of the meeting recently held at Olive Hill, Ky., with Rev. H. G. Murrell. Rev. Murrell is a fine pastor and a splendid fellow to work with. We had eighteen saved and two united with the church. I'm located in Kissimmee, Fla., where I am engaged as one of the evangelists in a hundred-day camp meeting. I am preaching at this time and will be engaged until Dec. 15. After this date I will be

open for calls in any locality. My home address is West Union, Ohio, Box 33."

Samuel J. Williams: "The Mansfield Nazarene Church under the ministry of Rev. John Cochran, a graduate of Asbury College, has increased its membership 500 per cent in the last five years. Located in a county seat city of varied business and industrial activities, the church has marched forward under the preaching of a positive, vigorous, passionate presentation of the Gospel message. Brother Cochran, a missionary candidate for South America, has most profitably spent these years of 'waiting.' On the Sunday night before I stopped to pay him a visit the Lord blessed the service by fourteen penitents seeking salvation. A beautiful ground floor unit of a new church is completed and before long the main auditorium will be constructed to accommodate the ever-increasing audiences."

I have some open dates for spring and summer revivals which I would like to give some one who wants old-time revivals.—Evangelist Eula B. Crouch, Lawrenceville, Ill.

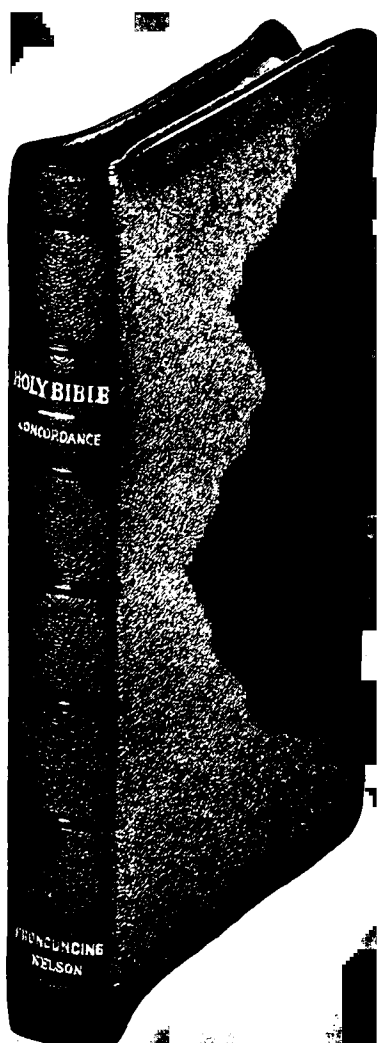
W. H. Tullis: "We began a revival in Bushnell, S. D., Nov. 10. It has been a great revival for this place. The work of God was at a low ebb and not many here in the church or out that seemed to care for the things of God. It is really pioneer work. Bro. Traver is standing true and doing his best to get spirituality in the church and town. It is taking a sacrifice and a fight, but God is blessing. There were seekers at almost every service. Some paid the price and got the glory in their souls. Several were saved and sanctified. One remarkable case was a man over 80 years old got saved; also his wife. It made us shout to see what God can do. Already, things are different in the church and town. We believe the effects of this revival will last a long time. One preacher got sanctified. That alone is worth the effort. Praise the Lord for his grace and help in the battle. We are glad to report victory in our souls. We are ready for the battle any place in the world that God sends us."

OUR HEAVENLY HOME.

A mighty host arrayed in white robes!
John saw them from Patmos Isle;
When he questioned, "Who," the angel said,
Tribulation they suffered awhile,
But they washed their robes and made them white
In the precious blood of the Lamb.
We, too, may wash and be made clean
In this fountain, for every man.
That none shall perish, is my desire,
Said our Savior long years ago;
"Come unto me" and a welcome find
And thus no sorrow you'll know,
In a happy home in a mansion fair
Where we'll never more say good-bye.
He's coming again, to take us with Him
To live forever and ever on high.
We'll meet many loved ones gone before,
They're watching and waiting, I know;
While we follow upward, the narrow way
As our Savior bade us to go.
"Face to face," we'll see Jesus at last

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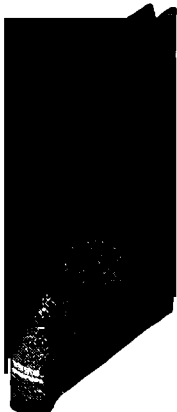
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SPECIMEN OF TYPE

AND the LORD spake unto Mo'se
in the wilderness of Si'nai,
in the tabernacle of the congre-

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And that will be glory for you and for me,
For nevermore pain nor trial we'll know,
But peace and joy through eternity.
Mrs. Foster Ensley.

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Pine Grove, Foster, Jan. 5, A. M.
Mt. Olivet, Piqua, Jan. 5, P. M.
Brooksville, Concord, Jan. 12, A. M.
Sardis and Shannon, Sardis, Jan. 12, P. M.
Germantown, Germantown, Jan. 19, A. M.
Mt. Carmel, Mt. Carmel, Jan. 19, P. M.
Vanceburg, Garrison, Jan. 26, A. M.
Hillsboro, Poplar Plains, Jan. 26, P. M.

Moorefield, Cassidy, Feb. 2, A. M.
Saltwell, Saltwell, Feb. 2, P. M.
Ruddles Mills, Ishmael's, Feb. 8, A. M.
Tollesboro, Tollesboro, Feb. 9, A.M.
Helena, Helena, Feb. 9, P. M.
Sharpsburg and Bethel, Bethel, Feb. 16, A. M.
Tilton, Nepton, Feb. 16, P. M.
Carlisle, Feb. 19, P. M.
Oxford, Feb. 22, P. M.
Paris, Feb. 23, A. M.
Hutchison, Feb. 23, P. M.

Warner P. Davis, P. E.

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A Testament that will create interest, strengthen faith, build character. All subjects connected with the theme of salvation indexed and marked, enabling one to make a study or give a Bible reading on any phase of salvation. Nearly 1500 texts gotten together. King James Version. Size 3¼x5½, very thin and light, bound in Morocco, overlapping edges, red under gold edges. Price \$1.50.

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These famous writings are among the most esteemed monuments of ancient learning. This authoritative translation makes the works of Josephus available in English, and includes an explanation of Jewish weights, measures, coins, and reckoning of time, together with a list of ancient authorities cited by this author, and an exhaustive index. 1065 pages. Price, \$2.50.

EVANGELISTS' SLATES

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(Kenton, Ohio)
Rudolph, Ohio, Feb. 9-23.

BARNARD HILMAN
(Song Evangelist, 1130 E. Grand Ave.,
Nashville, Tenn.)
Bloomington, Ill., Dec. 27-Jan. 12.
Pittsburgh, Pa., Jan. 14-26.
Akron, Ohio, Jan. 28-Feb. 9.

BECK BROTHERS.
(1019 So. 4th St., Louisville, Ky.)
Albany, Ky., Jan. 10-Feb. 1.

BEERY, J. A.
(3720 So. Wigger St., Marion, Ind.)
Yale, Mich., Jan. 5-26.
Englewood, Ohio, Jan. 28-Feb. 16.

BLACK, HARRY
(Newsboy Evangelist, Holiness-Prophetic
Evangelism, 511 Coleman Ave.,
Los Angeles, Calif.)

BUSH, RAYMOND L.
(P. O. Box 45, Sebring, Ohio)

BROWN, R. D.
(Jamestown, Tenn.)

CALLIE, O. H.
(400 N. Lexington Ave., Wilmore, Ky.)

CARNES, B. G.
(Wilmore, Ky.)

CARTER, JORDAN W.
(Wilmore, Ky.)

CHURCH, JOHN R.
(Conf. Evangelist, 636 S. Green St.,
(Winston-Salem, N. C.)
Cambridge, Mass., Dec. 29-Jan. 12.
Newport, R. I., Jan. 13-26.

COLEN, B. H.
(Elmora, Ind.)
Princeton, Ind., Dec. 18-22.

COUCHENOUR, H. M.
(240 Grove Ave., Washington, Pa.)
Open date.
Bellaire, Ohio, Dec. 29-Jan. 12.
Selbyport, Md., Jan. 13-26.

COX, DORSEY M.
(525 Royal Ave., Akron, Ohio.)
Greenville, Pa., Jan. 5-26.

COX, W. R.
(Freedom, N. Y.)
Grand Rapids, Mich., Jan. 17-26.
Hamilton, Ont., Feb. 2-26.
Cedarville, N. J., March 1-15.

CROUCH, EULA B.
(Evangelist and Children's Worker, Law-
renceville, Ill., Rt. 1)
Xenia, Ill., Jan. 5-26.
Beaver Creek, Ill., February.

CROUSE, J. BYRON
(Rt. 3, Box 476, Greensboro, N. C.)
Nov. 27-Dec. 10, Indiana, Ohio, Kentucky.
Coshocton, Ohio, Jan. 5-19.

CUNNINGHAM, MOODY B.
(Box 2372, DeSoto St., Memphis, Tenn.)
Memphis, Tenn., Dec. 17-Jan. 5.
Greenville, Tex., Jan. 5-26.

DAVIDSON, OTTO AND WIFE
(Bladensburg, Ohio)

DECKER, WALTER REED
(Song Evangelist, Centerville, Pa.)
Cochran, Pa., Jan. 5-15.

DICKERSON, H. N.
(2608 Newman St., Ashland, Ky.)
Indianapolis, Ind., Dec. 29-Jan. 12.
Pueblo, Colo., Jan. 14-26.
Richmond, Ky., Feb. 2-16.
Charleston, W. Va., Feb. 18-March 1.

EDWARDS, WESLEY G.
(415 Kendall Ave., Los Angeles, Calif.)
Time taken until Spring, 1936.

FERGUSON—CSEHY EVANGELISTIC PARTY.
(Dwight H. Ferguson and his Csehy Mu-
sical Messengers, Cardington, Ohio)
Mt. Vernon, Ohio, Jan. 5-19.
Dayton, Ohio, Jan. 21-Feb. 9.
Akron, Ohio, Feb. 12-March 1.
Cranford, N. J., March 4-15.
Lancaster, Pa., March 17-29.
Brocton, Mass., April 1-19.
Portland, Maine, April 22-May 3.

FLORENCE, L. O.
(208 So. Walnut Ave., Wilmore, Ky.)
Wilmore, Ky., Dec. 22-Jan. 5.
Irvine, Ky., Jan. 6-26.

FOSSIT, D. W. AND WIFE.
(1039 E. Kentucky St., Louisville, Ky.)
Olean, N. Y., Dec. 31-Jan. 19.
Nedrow, N. Y., Jan. 21-Feb. 9.
Indianapolis, Ind., Feb. 19-March 8.
Bluffton, Ind., March 10-29.

FOWLER, W. C.
(722 Madison Ave., Cambridge, Ohio)
Ypsilanti, Mich., Dec. 29-Jan. 12.
Lawrenceville, Ill., Jan. 19-Feb. 2.

FUGETT, O. B.
(2613 Newmain St., Ashland, Ky.)
Dayton, Ohio, Dec. 30-Jan. 12.
Columbus, Ohio, Jan. 14-26.
Winchester, Ind., Jan. 29-Feb. 9.
Miami, Fla., Feb. 12-23.
Atlanta, Ga., Feb. 24-March 8.
Lansing, Mich., March 15-29.

GADDIS-MOSER EVANGELISTIC PARTY
(Olivet, Ill.)
Lexington, Ky., Dec. 29-Jan. 12.
Charleston, W. Va., Jan. 13-26.
Columbia, S. C., Jan. 27-Feb. 9.
Brent, Ala., Feb. 12-16.
Washington, Ind., Feb. 20-March 1.
Harrisburg, Ill., March 3-22.

GOODMAN, M. L.
(Ionia, Mich., 408 1/2 W. Wash. St.)
Lansing, Mich., Jan. 5-19.
Indianapolis, Ind., Jan. 26-Feb. 9.
Grand Rapids, Mich., Feb. 16-March 1.
Detroit, Mich., March 15-29.
Gloversville, N. Y., April 5-19.
Binghamton, N. Y., April 20-25.

HAMES, J. M.
(Greer, S. C.)
Coshocton, Ohio, Jan. 5-19.
Carmel, Ind., Jan. 20-March 1.
New Castle, Ind., March 2-22.
Allentown, Pa., March 29-April 12.
Johnstown, Pa., April 13-26.
Ephrata, Pa., April 27-May 3.

HINMAN, MRS. RUBY J.
(Children's Worker, Pianist, Independence,
Ohio)
Parma, Ohio, Jan. 2-22.

HODGIN, G. ARNOLD
(1804 Washington Blvd., Chicago, Ill.)

HORTON, NEAL
(Mountaineer Evangelist, Rineyville, Ky.)
Tampa, Fla., Dec. 10-Jan. 2.
February—reserved.
March 1-15 open date.
North Troy, N. Y., March 22-April 5.

HOOVER, L. S.
(Tionesta, Pa.)

HUDNALL, W. E.
(613 E. 37th St., Savannah, Ga.)
Texarkana, Tex., Jan. 1-15.
Eldorado, Ark., Jan. 16-30.

HUFFMAN, J. A.
Los Angeles, Calif., Jan. 1-12.
Upland, Calif., Jan. 13-19.
Huntington Park, Calif., Jan. 20-26.
Los Angeles, Calif., Jan. 27-Feb. 2.
Pasadena, Calif., Feb. 3-9.
Reedley, Calif., Feb. 11-March 1.

HUMMEL, ELLIS
(Cincinnati, N. Y.)
Cincinnati, N. Y., Jan. 1-12.
Wellsburg, N. Y., Jan. 19-Feb. 9.

JENKINS, ROSCOE
(Carrollton, Ky.)
Westport, Ind., Dec. 29-Jan. 12.
Plainville, Ind., Jan. 13-26.
Needham, Ind., Jan. 27-Feb. 9.
Burnes City, Ind., Feb. 10-23.

JOHNSON, ANDREW
(Wilmore, Ky.)
Cincinnati, O., Jan. 19-Feb. 1.

KUTON SISTERS.
(Singing and Playing Evangelists, 707
Lehman St., Lebanon, Pa.)

LEWIS, M. E.
(Engineer-Evangelist, 421 So. 16th St.,
Terre Haute, Ind.)
West Hollywood, Calif., Dec. 29-Jan. 12.
Medford, Ore., Jan. 19-Feb. 2.
Salem, Ore., Feb. 9-23.
Portland, Ore., March 1-15.
Woodstock, Ill., March 22-April 5.

LEWIS, RAYMOND
(Song Evangelist, 316 Euclid Ave., Van
Wert, Ohio)
Akron, Ohio, Dec. 22-Jan. 5.

LINCICOMBE, F.
(Gary, Ind.)
Ridgeway, Pa., Dec. 10-22.

LYON, REV. AND MRS. OSCAR B.
(New Albany, Pa.)
St. Louis, Mo., Dec. 10-31.

MATHIS, I. C.
(2923 Troost Ave., Kansas City, Mo.)
Des Moines, Iowa, Dec. 29-Jan. 12.
Ironton, Ohio, Jan. 24-Feb. 12.
Collingsdale, Pa., Feb. 4-16.
Manchester, Conn., Feb. 23-March 8.
Lynn, Mass., March 10-22.
Cleveland, Ohio, March 24-April 5.

MARTIN, E. C. AND PEARL.
Urbana, Ohio, Dec. 29-Jan. 12.

MCCOMBS, CLYDE AND SON.
(Preacher, Cornet, Euphonium and Xylo-
phone, 2421 Dilman St., Terre Haute, Ind.)

MILBY, M. CLAY
(Greensburg, Ky.)
Dover, N. J., Jan. 5-19.

MILLER, JAMES.
(Indianapolis, Ind.)
Buffalo, N. Y., Dec. 27-Jan. 5.

MILLS, CLARENCE L.
(Singer, Children's Worker, Chalk Artist,
1645 S. 11th St., Lincoln, Nebr.)

MINGLEDORFF, O. G.
(Blackshear, Ga.)

MORROW, HARRY W.
Cornell, Ill., Dec. 18-31.
Plattville, Mich., Jan. 5-19.

OVERLEY, E. R.
(54 W. Central Ave., Delaware, Ohio)
Roundhead, Ohio, Dec. 31-Jan. 17.
Effingham, Ill., Jan. 19-Feb. 9.
Whiteland, Ind., Feb. 9-March 1.
Zanesville, Ohio, March 2-22.
McComb, Ohio, March 23-April 12.
Paint Lick, Ky., April 13-May 3.

PARKER, J. R.
(415 North Lexington Ave., Wilmore, Ky.)

PAUL, JOHN
(University Park, Iowa)

QUINN, IMOGENE
(909 N. Tuxedo St., Indianapolis, Ind.)

REID, JAMES V.
(2912 Meadowbrook Drive, Ft. Worth, Tex.)
Panama, Guatemala, Cuba, Jan. & Feb.

REES, PAUL S.
(1400 E. 78th St., Kansas City, Mo.)
Kitchener, Ont., Dec. 27-Jan. 5.
Columbus, Ohio, Jan. 8-19.
Bluffton, Ind., Jan. 26-Feb. 2.
Ft. Wayne, Ind., Feb. 4-16.

RIDOUT, G. W.
(Pentecostal Publishing Co., Box 774, Lon-
isville, Ky.)

ROEBUCK, L. R.
(Evangelist and Musician, Bentonville, O.)
Newtonville, O., Dec. 29-Jan. 13.

SANFORD, E. L. AND WIFE.
(Lexington, Ky., Gen. Del.)
New Richmond, Ohio, Dec. 15-Jan. 5.

SHELHAMER, EVERETT E.
(1810 Young St., Cincinnati, Ohio)
Kane, Pa., Dec. 29-Jan. 12.
Forestville, N. Y., Jan. 14-Feb. 2.
Yorkshire, N. Y., Feb. 4-March 19.
Lewistown, Pa., March 22-April 6.
Marcus Hook, Pa., April 12-26.
Binghamton, N. Y., April 28-May 13.

SHELHAMER, JULIA A.
(God's Bible School, Cincinnati, Ohio)

SCHULTZ, MR. AND MRS. STANLEY
(Gospel Singers and Children's Workers,
932 Butler St., Toledo, Ohio)
Open dates.

STRAIT, REV. AND MRS. CHAS. A.
(Shaftsbury, Michigan.)
Rosebush, Mich., Dec. 1-22.
Reserved, Dec. 23-Jan. 1.

THOMAS, JOHN
(Wilmore, Ky.)

TULLIS, W. H.
(Loyalton, So. Dak.)

VANDALL, N. B.
(303 Brittain Rd., Akron, Ohio.)

WILSON, D. E.
(2040 Euclid Ave., Schenectady, N. Y.)

WIREMAN, O. L.
(382 S. Main St., Winchester, Ky.)
Winchester, Ky., Dec. 23-Jan. 4.
Columbus, Ohio, Jan. 5-19.
Meadville, Pa., Jan. 23-Feb. 9.

WOOD, MR. AND MRS. IRA L.
(Song Evangelists.)
Potsdam, Ohio, Dec. 29-Jan. 19.
Englewood, Ohio, Jan. 26-Feb. 16.
Pontiac, Mich., Feb. 23-March 15.

WOODWARD, GEORGE P.
(Artist, Evangelist, 122 W. Barnard, West-
Lewistown, Pa., Dec. 31-Jan. 3.
Reading, Pa., Jan. 5-19.
Stroudsburg, Pa., Jan. 26-Feb. 9.
Washington, D. C., Feb. 10-23.
Lock Haven, Pa., Feb. 28-March 15.
Millville, N. J., Mar. 22-April 5.

A DYING YEAR.

Henry J. Zelle.

Upon a bed of withered leaves there lay
A dying year, so soon to pass away.
Snow-patches lay around on every
side;
'Twas cold and cheerless when the Old
Year died!
The earth was frozen hard, and cold,
The sadness of that hour could not
be told;
But soon a light appeared, and in that
light
Was seen, by all, a wondrous sight.
The glen was all alive with spirits
fair,
Walking on earth, and flying in the
air.
And as they crowded round that dy-
ing bed,
The Old Year looked, and smiled, and
said:
"I am a Prince of Time, as you may
see,
Who served the Father of Eternity.
These are His happy messengers Di-
vine,
Who served Him well, and they are
mine!"
Twelve months appeared with gems
aglow with light;
Four seasons came, arrayed in gar-
ments bright;
The weeks came next with rainbows
girded round
With clasps of olive branches they
were bound.
The days then came with suns upon
their head;
The nights wore stars, like those that
shine o'erhead,

The hours, minutes, seconds, too, that
day,
Bore clocks, to tell that time will
pass away!
The Old Year said, "From here I soon
must go,
But long the record of your deeds to
know.
Tell me just what for man you've
done;
What have you given to him, since
life begun?"
Then all drew near, in concert made
reply,
The chorus swelling as each group
drew nigh—
No grander chorus since the world
began,
"God's gracious benefits we've
brought to man."
God's benefits, for spirit, body, soul,
To save from sin and guilt, and make
us whole.
God's benefits, to help us here below,
And endless life in Heaven to bestow!
God's benefits; like sand beside the
sea,
Or like the stars, they come each day
to me.
God's benefits, that come with morn-
ing light,
God's benefits, that brighten every
night!
What shall I render unto God today
For benefits untold, along life's way?
Teach me, O God, my gratitude to
show,
Till all mankind Thy wondrous grace
shall know!
I'll take the cup, salvation's cup,
again,
And all its precious contents gladly
drain;
I'll daily pay my vows, and sing Thy
praise,
And serve Thee truly all my passing
days!

MIDWINTER CAMP MEETING.

The Second Midwinter Camp Meet-
ing in the Wesleyan Methodist Taber-
nacle, Coshocton, Ohio. Date: Jan.
5 to 19. Workers: Rev. J. M. Hames,
Greer, S. C., and Rev. and Mrs. Byron
J. Crouse, of Greensboro, N. C. Write
the pastor, Rev. E. Van Houghton,
801 Orange St., for room reserva-
tions.

Services: Morning Prayer Hour,
6:30 to 7:30. Morning Bible Truth,
10:00 to 11:00. Afternoon Preaching,
2:30 to 3:30. Young People's Hour,
6:30 to 7:30. Evangelistic Service
nightly, 7:30. People in and about
this section of Ohio should avail
themselves of this camp meeting.

Pastor E. Van Houghton.

REGIONAL MEETING OF CAMP SYCHAR.

On Dec. 5, 1935, was conducted the
first regional meeting of Camp Sy-
char, in the Mt. Vernon Ave., M. E.
Church in Columbus, Ohio. Five mem-
bers of the Board of Control were
present: Rev. H. E. Williamson, Pres.
of Warren, Ohio; Rev. W. L. Mullet,
Vice-Pres., of Cleveland, Ohio; Rev. E.
E. Shiltz, Sec., of Republic, Ohio;
Mr. Earl Gray, Asst. Treas., of Woos-
ter, Ohio; and Mr. L. J. Minard, Supt.
of the Grounds, of Mt. Vernon, O. The
morning service was attended by
eighty people, while the afternoon and
evening services were attended by one
hundred and fifty people in afternoon
and five hundred people in the evening,
from Columbus and close by commu-
nities. The sermon of the morning

was delivered by the President, Rev. H. E. Williamson, the praise and testimony service at 3 P. M. was conducted by Rev. E. E. Shiltz, and the sermon of the afternoon was delivered by Rev. Foreman Lincicome, of Gary, Ind., who was at that time conducting a revival with Rev. Davis in the Evangelical Church in Marion, Ohio.

The Young People's service was led by Earl Gray, and the evening sermon was preached by Rev. Gideon B. Williamson, of Cleveland, O., who will be one of the workers at Camp Sychar next August, 6 to 16, together with Rev. J. L. Brasher, of Attalla, Ala., and Rev. Zach T. Johnson, Wilmore, Ky.

Rev. W. L. Mullett, the song leader of Camp Sychar, led the singing at all the services, while he and Mrs. Dorothy Woodruff, rendered special solos. Mrs. Clyde Wendell, of Stoutsville, O., who assisted at the piano last camp, presided at the piano, and the organist of the church and choir assisted with services.

The Ladies Aid of the church provided free meals, and the hospitality of the minister, Rev. I. P. Day, and his people, was appreciated by all. This was the first regional meeting conducted by Camp Sychar, but the conviction was shared by all, that it was a most blessed time of refreshing from the Lord, and we are looking forward to another regional meeting to be held in the Calvary Evangelical Church in Marion, Ohio, in the latter part of February, 1936.

E. E. Shiltz.

REVIVAL AT GLASGOW, KY.

We are closing Sunday night Dec. 8, a revival with Rev. W. C. Christie and his people at the Methodist Church in Glasgow, Ky. God has graciously blessed in the services. The old altar method of revival work has been used in this meeting. Before the revival proper started, the pastor and his consecrated wife and the people of his church, had made prayerful and careful preparation for the campaign. No church has a more consecrated pastor and no pastor has a finer assistant than has Bro. Christie in his noble wife. They make a pair of workers, that need not to be ashamed, rightly dividing the word of God.

Sunday, Dec. 1, was a high day in the revival; over 40 professed conversion at the altar of prayer and applied for church membership. There were tender children and young people, together with mature men and women, some who had resisted every appeal and who were almost despaired of, as to being saved and coming into the church. I thank God shouting aloud when souls are being swept into the kingdom has not entirely disappeared from our services. While religion is not all emotion, one cannot separate all emotion from religion. We need to depend more upon the supernatural and less upon the mechanical and human in our soul-saving work. When a wife who had prayed for years for her husband saw him kneel at the altar and pray through, she wept aloud for joy and shouted the praises of God. Many hearts were touched and mightily moved. May we have everywhere miracles of saving grace so that people will say, we never saw it on this fashion. God has promised that his people shall do exploits. In every church we need the unusual and the extraordinary to happen that we may be jolted

out of our complacency and self-satisfied condition. Every other plan and program have been tried; why not get back to the old paths, the evangelizing program that blazed a trail for our early fathers across the nation, resulting in the conversion of countless thousands. We are not yet ready to subscribe to the claim that evangelism and revivals are things of the past. The churches that believe in and promote revival meetings are the churches that are doing the most for the carrying forward of the kingdom, and reporting the largest number of accessions on profession of faith. Red-hot revivals are where real preachers are made and called into the work and are necessary if we are to push our advance lines out into new territory.

During this revival Rev. Everett Y. Seale, of Floresville, Texas, had charge of the music and young people's work. He conducted most efficiently his part of the work and endeared himself to the people of the city by his pleasing Christian personality.

Harry S. Allen.

PRAYER OF A THANKFUL HEART.

Dear Lord, I am so truly grateful
For all the privileges Thou hast
granted me,
My heart with joy must needs overflow
In humble thankfulness to Thee.

For but yesterday it does but seem
Skies were heavy, clouds of despair
Filled my soul, no radiant gleam
Of light of Thine was found abiding
there.

Hope and courage both had fled,
Nought but utter blackness left!
Stunned—crushed—spirit dead,
A mere machine, of soul bereft.

Then such a surging from within,
It choked—I gasped, what can this
be?

An indescribable something did begin
To clutch and pull the inner me.

I drifted on, not knowing where,
A kindly Hand seemed to be guiding
me,
Leading me on to realms so fair,
New life, new hope and a spirit free!

Free from the tempter's taunting
word,

Free to do what my soul said to,
Peace, ah what peace to rest in the
Lord,

And follow His dictates so kind, so
true.

A child reborn in His precious blood
With faith made strong to do His
will,

What matter now how trials may
flood,
They cannot drown with heart
athrill.

And so, dear Lord, however rough and
hard

The path of yore has seemed to be,
I do give thanks, with nothing barred,
For this test Thou hast given me.

And may I ever worthy be
Of Thy constant loving thought and
care,

Which on every hand I see
Sent to help and guide and share.

And for the blessings of the home,
The sons whose love I so dearly
cherish;

Oh may they never from Thy ways
roam,

Nor their childlike love for Thee
e'er perish.

And for my parents and few friends so
dear,

I do, dear Lord, feel so richly bless-
ed,

Oh may the bonds grow to be more
near

Thy truth, for in such ties is found
true rest.

And for the blessing of strength to
serve,

I do, most humbly, give thanks to
Thee,

And from this pathway I ne'er swerve
Such joy—a child of Thine to be.

Helen Shields Daun.

THE HERITAGE OF GOD'S ELECT.

Mrs. Claud Mingleddorff.

"Paul an apostle of Jesus Christ by the will of God, to the saints which are at Ephesus, and to the faithful in Christ: . . . Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ: according as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: Having predestinated us unto the adoption of children by Jesus Christ to himself, . . . moreover, whom he did predestinate, them he also called: . . . what shall we then say to these things? If God be for us, who can be against us?" Rom. 8:29-31.

"No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn. 'This is the heritage of the servants of the Lord.'" Isa. 54:17. "The Lord is on my side. I will not fear: what can man do unto me?" Psa. 118:6.

God invites whosoever will to come to him, but since he is an omniscient God he knew from the foundation of the world that there were certain ones who would be too cowardly to follow him, and certain ones who would be brave enough to come out in the face of laughter, ridicule, persecution, poverty, danger or death, and openly confess him and serve him. These he has foreknown, predestinated, adopted and chosen, and they must be a holy people. He can accept nothing less. "Be ye holy for I am holy." It is not necessary to try to explain what it means to be holy. If a person will carefully consult his own conscience in the light of God's word, it will tell him whether or not he is a holy person. "Without holiness no man shall see the Lord." Holiness is perfect love. "There is no fear in love; but perfect love casteth out fear; because fear hath torment. He that feareth, is not made perfect in love." 1 John 4:18. What a glorious inheritance belongs to God's people!

Greetings to my friends of The Pentecostal Herald. It has been my privilege to assist in 18 revival and camp meetings the past year. Working with various evangelists and pastors. My work has taken me across country from New York to California. I feel the Lord has helped me to use my talent of song to his glory, and I ask you all to remember me in your prayers that 1936 will be an exceptional year of God's blessings upon my ministry of song.—N. B. Vandall.

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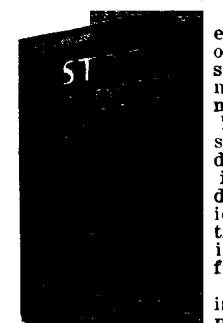
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Let the words of my mouth, and the meditations of my heart be acceptable in Thy sight, my strength, and my Redeemer. Psalm 19:14.

BROTHER WILLEY'S LETTER.

I wish to mention the wonderful day at Asbury on Thanksgiving. I think I can safely say I lived about a year in one day. Asbury is, and always has been, holy ground in my estimation. Fifteen years ago I started in Bethel Academy at the age of 22, having no public school background, beyond the third grade. I left in 1927 for the Mission Field under the Christian and Missionary Alliance for the jungle station in Peru, S. A., Scott Maxwell and I going to New York to make application to our respective Boards.

My call home from the field was due to the serious illness of my father, and the financial strain through which my family was passing. Taking up evangelistic service I went into the West and South. After marrying, we were called to pastor a small tabernacle in Miami, Fla.; from there we went to High Point, N. C., where God gave us a very gracious ministry, enabling us to plant an evangelistic center, having in mind what we had often heard Dr. Morrison express as his desire to see all over the land in cities.

Due to the severe strain of the work upon Mrs. Willey's health we were forced to give up this labor of love. Accepting a call to the Christian and Missionary Alliance Church at Durham, N. C., we formed some abiding ties with many of the dearest folk it has ever been our lot to labor among. We feel that we were enabled to help lift the strain of the load on many hearts through extension work and the Radio over WDNO.

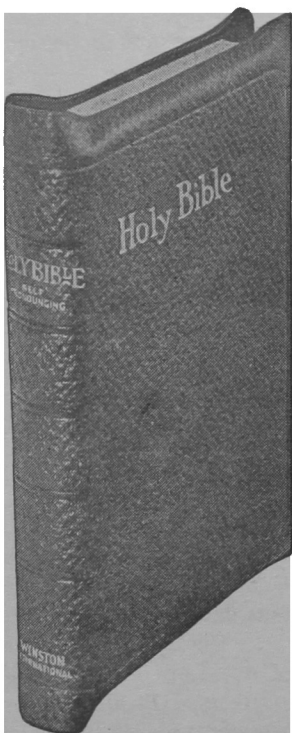
It was here we came in touch with the pastor of a group of wide-awake, warm-hearted people. I gave them a number of addresses on Missions and found them keenly interested in the needs of the unevangelized of other lands. The suggestion was made that there were marvelous possibilities of these folk doing something worth while in a pioneering manner if they were only aroused by some one that could present the need to them. Then God began to speak to me, saying, "You and your wife have been praying to be sent back; not only praying but applying to different Boards, and here was a greater opportunity than any of these Boards can ever offer you, that of arousing a giant of dominant possibilities out of which shall come a missionary movement that will delight the heart of God. My response came after sleepless nights, to be sure that it was the voice of my Lord, and I offered myself and at the State Convention of the Freewill Baptists held at Piney Grove, September 11th, was accepted to begin an itinerary of five months in the homeland, during which time I must collect things needful for a trip into the jungles of Panama, Colombia and Venezuela, South America. I shall need guns, army packs, field glasses, cameras, flashlights, a riding outfit, food supplies for guides and porters. I am getting information from every possible source as to the greatest need represented in those republics. In order to conserve health, time and funds sometime may be spent in Panama planning and mapping out a possible program. This trip will take at least a year, during which time my wife and family shall be in the States. We shall be greatly in need of prayer. My trip to Asbury over Thanksgiving Day was to enlist the prayers of some there who are acquainted with the fine art

of prayer. I shall not soon forget the exceptionally fine group of consecrated young people. The fires are still burning upon the altars of dear old Asbury. God is truly in that place. As we talked to the Student Volunteer Band our hearts melted and ran together. I feel assured that there in that room, where we, back during those days in company with many who are now over there, we earnestly prayed for laborers now. I can count on this group holding the rope while we go down. I shall truly be grateful for the prayers of The Herald Family for my family and myself, as I am in the way in obedience to the great commission to go. My address is 1015 Burch Ave., Durham, N. C.

Thomas Willey.

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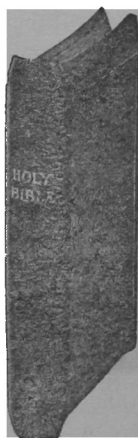
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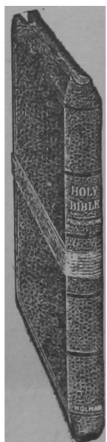
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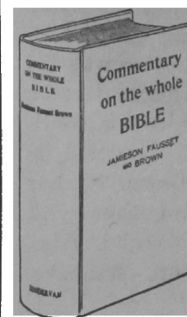
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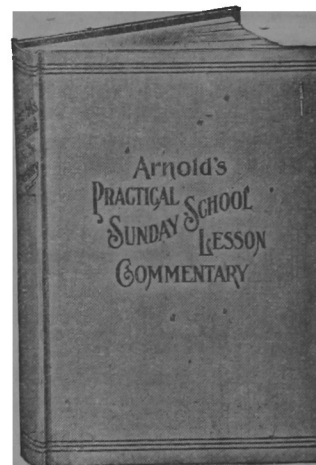
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Dr. H. C. Morrison, Editor
Mrs. H. C. Morrison, Associate Editor

Louisville, Ky., Wednesday, Jan. 8, 1936.
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DISOBEDIENT TO PARENTS

By The Editor

ST. PAUL was a prophet as well as a preacher. He was a foreteller as well as a forthteller.

* * * * *

In Second Timothy, third chapter, he foretells conditions that shall exist among the people as we approach the end of the present age. His description in a few words covers much territory, and is now being fulfilled in a most remarkable way.

* * * * *

Read what the Apostle says and look over the newspapers, get a glimpse of world conditions; then read the following: "This know also, that in the last days perilous times shall come, for men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasures more than lovers of God, having a form of godliness, but denying the power thereof; from such turn away." 2 Tim. 3:1-5.

* * * * *

We might call attention to each of the statements by the Apostle, and show that he describes with accuracy, present day conditions, but we shall note especially, "disobedience to parents." We find this is one of the most common sins of our times. Heart-broken fathers and mothers, everywhere, because of the indecencies of their immodest, cigarette-smoking, beer-drinking sons and daughters, are grieving over their wayward children.

* * * * *

Many of our young people of the day, even while in their teens, resent any sort of warning, exhortation or rebuke from their parents. They rebel against any parental control whatsoever. An evangelist told me his daughter sulked and complained if she was not dressed as extravagantly as her friend, the banker's daughter. He was afraid not to comply with her wishes. A devout, industrious carpenter told me that his daughter demanded shoes costing \$14.00 a pair, and insulted him because he was unable to buy them. I knew a gentleman of considerable income and large demands whose worthless son insisted on large loans from his father, never paid them, and cursed and abused and threatened him when refused.

* * * * *

These are by no means isolated cases, but quite characteristic of the times in which we are living. Such young people are among the most wicked of all sinners; it is impossible for them to respect themselves. The time of sore punishment is sure to come. God has their names and numbers, and they are gradually gathering the fuel for a fire within their selfish souls which water cannot extinguish.

* * * * *

In my wide travels and close touch with the multitudes, I meet with so much sorrow

MEN OUGHT ALWAYS TO PRAY.

Prayer is, perhaps, the greatest means of growth in grace and building of Christian character. Those who pray much are almost sure to be diligent readers of the Scriptures. When we read the Word of God he is speaking to us; when we pray, we are speaking to God. This means fellowship.

Herald Family, let's pray much. Let's ask God for a revival of religion. Let's cry to him to rebuke sin in high places, and to overthrow the powers of evil. Let's pray God to confound the false teachers who lead the people astray from the written Word of God. Let's create an atmosphere of devotion, faith and consecration in which the Holy Spirit can work mightily for the turning back of the forces of evil and the bringing in of salvation among the people. Let us pray.

because of disobedient children who, over every entreaty and heart-broken protest and pleading, are hastening to their own ruin, not only in this world, but for the world to come. There is a multitude of young people rushing about the country with the bridle off who must soon come to an awakening and repentance or, by and by, they will awake in hell. What a fearful awakening!

The Next World War.

SUPPOSED TO HAVE BEEN FOUGHT.

FOURTH LETTER.

Rome, Italy, Jan. 3, 1943.

My Dear Professor Rounceman:

IN my last letter I spoke of the Dictator's attitude toward religion. He proposes to destroy all religions, Christian and pagan, and build up an atheistic age utterly ignoring the existence of God, or the immortality of the human soul.

This is active, determined atheism, and seems quite startling, but when one stops to consider we have become a bit accustomed to that attitude, because of conditions that prevailed in Russia the past decade and more; the government there was, I judge, as godless in thought and action as it could possibly be. They did not hesitate to drive out, persecute and slaughter Christians of any, and every, creed by thousands. No one knows, nor can know, the number of helpless, innocent people who were massacred without mercy after the Communistic Government had been established in Russia.

The supposed Christian world did not seem to take this condition in Russia so seriously; both England and the United States, regardless of this atheism in action, blaspheming God, turning the churches into halls for the teaching of skepticism, and slaughtering Christians by the tens of thousands, recognized this godless government, and in a sense, endorsed its action. The only excuse or rea-

son given for this recognition was trade, the making of money. The Christian world has been horrified at the action of Judas Iscariot who sold the Master for thirty pieces of silver, and betrayed him into the hands of his enemies with a kiss. What about great nations claiming to be Christian, recognizing a government like that of Russia where the ruthless rulers were soaked in the blood of innocent and helpless followers of Christ, and doing it for what money they could get out of said blood-stained government in trade. It appears that nations claiming to be Christian can be influenced by the same spirit of greed that led Judas to the betrayal of our Lord.

The attitude of Germany toward evangelical religion was well known. What was once known as destructive criticism came out of Germany, not only paralyzing religious faith in all of her great universities, but spread over the British Isles and the United States producing a skeptical mind, an attitude of questioning everything that made any claim to divine inspiration or miraculous or direct operation of an invisible Person who, through the Christian centuries, has been called "God."

Spain, Italy and France, for centuries, were practically without any spiritual evangelism. The very common people held on to the Church in a stupid and superstitious way, hoping to get something for their starved and hungry souls out of the forms and ceremonies of the Church. The middle classes had practically forgotten God, giving but little attention to church or priest but living a hard life of intense labor and seeking, meanwhile, the trifling, and often immoral entertainments and pleasures by which they were enabled to laugh themselves into the delusion that they were having a fairly good time and getting much out of life. The educated and wealthy classes of these nations were largely atheistic. They were quite willing for the Church to exercise its influence over the humbler people in order to keep them somewhat contented under the rulership of the educated and wealthy. So far as the life of godliness is concerned the masses of the nations mentioned were little better than the present atheistic states in Russia; not so outspoken and blasphemous, perhaps, and not putting their unbelief into persecution and the ruthless slaying of any, and all, who were disposed to be devout and trying to serve God to the best of their knowledge.

In a word, Europe was not only in a fearfully backslidden state so far as any vital evangelical Christianity was concerned, but had been disregarding of the Sabbath, making it a day of pleasure and, mark you, pleasures of a demoralizing character, while moral standards had become low, and a tremendous per cent of the people were becoming in life and character almost more animal than human.

(Continued on page 8)

CHART AND COMPASS

Rev. G. W. Ridout, Corresponding Editor

I.



Life is a voyage upon the great Ocean of Time, and we dare not go along without Chart and Compass. I have sailed the seven seas of the world and every ship carried chart and compass, and upon these the Captain and his crew depended to direct the ship to its desired haven. The Poet sang:

"Chart and compass come from Thee;
Jesus, Savior, pilot me."

Every ship has its room where are found the charts setting forth the coast, the rocks, the shoals, the lighthouses; and from the charts the Navigator draws his course and every day and every hour, night and day, that course is followed. No Captain takes anything for granted; he deals in no guesses; everything must be charted. I read once of a foolish captain who did not believe what his chart told him about a certain submerged rock; he protested that there was no rock there, that he would take his ship over that very spot and challenge the correctness of his chart. Well, he dared it and carried his ship to her doom; he would not heed the warnings of his chart! Another ship I read of—fine, noble, new ship was she; she struck an unknown, uncharted rock. One on board described the scene:

"The sky was cloudless and the sea bright and blue. At 3:25 P. M. a sudden shock, as a big wave striking the ship, made the vessel tremble from stem to stern. Then there was a roar, as if steam was escaping below the water-line. The captain was on the bridge with the officers, and one could see there was something wrong. Men were running to and fro, and the whistle blew with all its force. Then we heard the order, 'Man the boats!' The boats left the ship at 4 o'clock, and about an hour and a half later the *Pericles* heeled over to starboard and sank slowly out of sight. There was no fuss about her last plunge. She had been knocked out hopelessly, and went down quietly and doggedly, with her colors flying."

This happened off the coast of Australia, 1910. Fortunately, no one was lost; the 450 passengers and the crew all got safe to a lighthouse six miles away; the sea being calm, made this possible.

In the case of those two ships, both struck a rock, but one was warned; his chart showed him the danger, but he paid no heed to it. Let us heed the warnings God sends out! A great Christian writer of long ago said:

"Man's conscience, like a ship's compass, should be corrected according to a Divine standard. It must be set right by comparison with the true standard of the Sun of Righteousness, rated frequently by the Bible record, and guarded watchfully, lest by careless usage its accuracy be lost and the soul in mid-ocean be without a guide. Unless you know how much your conscience chronometer slows or quickens in the various latitudes where you sail, you will never be able to learn your bearings accurately or to lay your course correctly."

II.

Let us compare the compass to the Bible. The compass is an old affair; legend tells us that it comes down to us from the Chinese. There has never been any substitute found for it. The Bible is an old Book. Its teachings, principles and standards do not vary

with the changing ages. "Change and decay in all around I see," cried the poet, "but the Bible is a changeless book."

Thomas a'Kempis wrote:

"In silence and in stillness the devout spirit profiteth and learneth the Hidden Things of the Scripture; there she findeth rivers of tears wherein she may every night wash and cleanse herself, that she may be so much more familiar with her Creator by how much the farther off she liveth from all worldly disquiet."

Another has said: "Upon that great ocean with its breakers, its abysses, its whirlpools, its dead calms, and its hurricanes, the Church alone may venture forth without fear or distrust. She, alone, will never be swallowed up there. She, alone, has a Compass which never varies, and a Pilot who makes no mistakes."

III.

The year ahead of us holds forth infinite possibilities as well as great responsibilities. An old proverb said, "Look always on life and use it as a thing that is lent you."

One of the saints wrote:

"The *Service* of Jesus is the *Vocation* of my life;

The *Will* of Jesus is the *Law* of my life;
The *Presence* of Jesus is the *Joy* of my life;
The *Glory* of Jesus is the *Crown* of my life."

As we look into the year ahead everything depends upon our faith and fidelity to God. Joshua, First Chapter, has some great promises for the ensuing year.

"Be strong and of good courage."

"Only be thou strong and very courageous."

"This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein; for then thou shalt make thy way prosperous and then thou shalt have good success." Josh. 1:8.

"Strong in the Lord of Hosts,
And in his mighty power,
Who in the strength of Jesus trusts,
Is more than conqueror."

To win the fight; to overcome the foe; to surmount difficulties; to do the will of God we must put up a fight.

Bayard Taylor, who overcame so many difficulties in the course of his courageous life, once said finely: "The soul must sweat blood. Nothing is well done that is done easily."

"Sure I must fight, if I would reign,
Increase my courage Lord;
I'll bear the toil, endure the pain,
Supported by thy word."

IV.

Life is more than a matter of sailing upon a calm sea; more often it is stormy, when the waves beat high and the winds howl and rend and tempests rage. Often when on shipboard in times of storm I was comforted with the thought the Captain in charge has sailed many seas and knows his business and it is none of my concern about running the ship; that was up to the Captain and the crew. The best I could do was to sit still and trust. Times come to every soul when that is the only thing one can do. Rest in the Lord. Be still before God.

In one of the recent missionary books called: "In the Heart of Savagdom," there is the story of the Stuart-Watts, consecrated pioneers in what is now Kenya. Once, hundreds of miles distant from help, their home

was besieged by the wild Akamba tribe. The parents, with their children, lived through a terrifying day, and when night fell, it appeared as though nothing could save them from the onset of thousands of the Akamba warriors. Mrs. Stuart-Watts thus wrote. "Having done all that lay in our power . . . we threw ourselves upon God and prayed that it might please him to defeat and confound the plans of these fierce, relentless warriors and send us deliverance." While they prayed, a loud unearthly noise was heard, and the skies blazed with light. It was a huge meteorite that swept over the land, and struck earth some thirty miles away. The Akamba all dispersed, melting away to their distant homes. That was extremity, become God's opportunity,—in a manner that is fairly readily seen. The danger was bodily, the situation a concrete and dramatic one.

V.

I remember in my early experience of seeking full salvation, I had reached the place of full consecration; had laid all upon the altar—but nothing happened. I was beginning to fuss and worry and doubt. My faith for sanctification was wavering. I did not know what next to do. One day while in that state I went to my Bible and opened it directly at Isaiah 30:7: "Their strength is to sit still." I got my message! Just what I wanted. I had been fussing and worrying, now I saw it was for me to lie passive in the hands of the Sanctifier and he would do the work.

Many times in the fight of faith the end must come to our own endeavors; we can do no more, then it is that all we can do next is to sit still and let God work. Some one has put this truth very beautifully in these lines:

"Turn thou to God," the prophet cried,

"Look not to human help, but trust
Thy God whom thou hast proved and tried.

The ungodly nations are as dust,
From whom thou seekest help. Oh, cease
From man! Return to God and wait;

Wait patiently on Him in peace,
He will prevent a tragic fate.

Oh, heed! On flesh do not rely;
Commit thy way to God alone!"

But, "Nay, on horses we will fly,"
They said. Of God, they would have none.

God said: "On horses shall ye flee,
But they that swifter are, pursue.

I'll wait that I may gracious be,
All patiently till thou art through
With human schemes; till weaned thou art
From confidence in help of man;

Till failure cause thy broken heart
To seek for me, to learn my plan.

Returning, in obedience,
To me, thy God, thou'lt find at length,
In quietness and confidence,
My saving grace and conqu'ring strength."

O Christian, heed the lesson well!
Wait not until by failure driven—
When naught on earth remorse can quell—
Thou seekest help from God in Heav'n.

Begin with God, learn well His will.
Apart from Him, thou'lt find at length,
There is no victory. "Sit still!"

"Wait thou on God!" He is thy strength!

If you want to make an unmistakable choice of a gift to one of your best friends, "Streams in the Desert," price \$1.50, is the book to give. It will please and delight the most discriminating.

"THOUGH HE SLAY ME...."

Lola Imogene Holifield.

ANOTHER CROSS RIVER STORY.

CHAPTER IX.



CAROLYN leaned against the post and suffered a dull aching throb at her heart. Suddenly Julian leaped to his feet with his hands clenched and his face set. "I'll not let you do this wild thing, Carolyn. When we both care as we do, it's just a crazy notion that we should separate. We couldn't love each other like this if it wasn't right for us to marry! I'll not give you up! Do you hear! I can't do it!" He snatched her against him roughly and kissed her fiercely, again and again—long, hard kisses on her face and throat and lips. She jerked herself free and went down the steps unsteadily.

"Why can't you have a little mercy, Julian? It's—hard enough. You don't need to try—making it any harder."

He followed her, swiftly penitent. "I'm sorry, darling. I shouldn't have done that. I just lost my head. Anyway, let's talk it over sensibly. Maybe you haven't seen my angle. This is going to change my plans and hopes for a lifetime and destroy every chance of happiness I have. I can't afford to give up tamely."

Carolyn agreed. She admired him for not giving up without a struggle, but she knew how it must end and wished wearily it might end soon. So they went over everything again and again, Julian reminding her of plans and promises they had made and urging her not to deliberately destroy their happiness. He tried to be calm and considerate, but every word was like probing in a fresh, raw wound.

They heard someone approaching. "It's father. Let's walk down the road this way. No use for him to hear all this." So they walked up and down the road and talked on and on, neither gaining nor losing ground. Finally, Carolyn said, "We're not getting anywhere, Julian. I can't stand the strain much longer. It's got to be goodbye—the sooner, the better." They paused in the shadow of the sweet gum. "Will you do one thing for me? I want you to put your arms around me and hold me close just for a moment—and kiss me once—not like you did a little while ago, but gentle and tender like you do sometimes. A long, long kiss. Let me have that to remember, for Julian—I want you to know always that I love you. There hasn't been, there isn't, and there never can be anyone but you. Will you—do that?"

Before she had finished, his arms were around her, but before his lips touched hers he turned away and leaned against the gate. His face gleamed palely. "I can't do it, Carolyn. I'm not man enough. If I can't have you, I don't want—even that. It would only be prolonging the agony. There's one thing I do want to say. I'm not giving you up yet. I want you to pray over this again. This is Thursday. I'll stay away from you till Sunday. You think it over some more. Be sure it's the Lord leading you. I'll be at church Sunday. If you've changed your mind, wear one of these red flowers—I'll understand. If you don't—then I'll not trouble you any longer. I'll be leaving Sunday night."

Though she had known it would come and had even hoped for the parting soon, Carolyn's bereaved heart cried out anew at the hopeless finality in his tone. "This—then—is goodbye?"

"Unless you choose otherwise—it's—goodbye."

She watched him up the road in the moonlight, waiting in vain for him to wave from the corner, and then turned hopelessly into the house. It is not for us to analyze

the depths of suffering and despair through which she passed before the dawn. But he who promised never to leave us nor forsake us was standing by, his tender love wooing till at last the oil of healing brought comfort and rest and refreshing sleep.

The next day Carolyn tried to pray over her decision as Julian had demanded that she do, but she could get nowhere. The Spirit was not helping. The more she struggled the deeper she sank into despondency. Fearful that her decision of the night before had been displeasing to God, she did the most natural thing—went to the Currys.

"I don't understand it at all. Last night I was so sure I was right. Although my heart was breaking, there was a sort of holy joy underneath all the pain—just a deep, settled peace. Julian wanted me to pray over it again. I want to be fair, so I've tried all day, but the more I pray, the more confused I am. My heart grows colder and colder. I don't understand it. Surely God wants me to pray to him about any step as vital as this."

"Didn't you tell us yesterday that you had prayed and knew what God wanted you to do?" asked Brother Curry.

"Yes."

"Well, has God changed his mind since then? Is he that fickle?"

"No-o-o. I suppose not."

"Then you are trifling with the Holy Spirit, dear girl. No wonder your heart grows colder and colder. God answered you. Now, you are continuing to call upon him to learn what he wants although he has already made it plain. You'd better accept it. It's dangerous business—this trifling with God! He expects you to believe what he says and accept it without argument or question. So long as you haven't heard from Heaven, then hold on until you do. When you have heard, then begin immediately to accept and act upon the answer. Don't grieve God's Spirit by teasing him continually for further revelation. He says to you, 'This is the path; walk ye in it.' The only thing pleasing to God now is for you to hold steady and walk in the path he has pointed out. There alone lies happiness for you."

Thus was Carolyn again piloted safely past dangerous shoals that threatened to wreck her experience. The pastor must deal with poor, bewildered humanity—weakened by sin and blinded by Satan. How he needs to be an authority upon the problems of the human soul! Surely no less than the skilled physician and surgeon need to know the diseases and mechanism of the human body!

When Carolyn entered the side door of the old church on Sunday she wore a white dress and carried an armload of gorgeous golden chrysanthemums. Arranging them in a basket before the pulpit she could hardly refrain from turning to search the group of early-comers for Julian's face. Not until the service was well started did she look for him. He was staring with white, tragic face. His reproachful eyes met hers for a long, measured, heart-searching moment. Carolyn's clear gaze did not falter though her eyes were darkened by the film of pain which deepened and spread. At her next stolen glance he sat with his face in his hands. She knew she must not look at him; she must be strong; she must not give way to the tearing, twisting pain at her heart. Near the end of the service she looked again. This time his gaze met hers, clear and defiant and reckless. The scornful smile playing about his lips was harder to bear than the sight of his misery, for it meant the last dear shred that bound them to each other had been severed.

Carolyn became conscious that the audience was standing and Brother Curry's deep

voice pronouncing the benediction. In a few more minutes Julian would be gone and he was *never coming back*. The coveted summer with him and all the dear opportunities of leading him to God had passed, and it had been in vain. It was not possible! It was a terrible dream! The dear Heavenly Father who had brought him back to her surely would not demand that she let him go away for all time! Surely she would wake and find it not true! She had forgotten Abraham's journey up to the mountains of Moriah.

They were filing out and Julian was going, too. She stood beside the piano and watched them. Outside there would be friendly greetings and exclamations of wonder that Julian was going without her. There would be many conjectures, some not to her credit, she knew. Yet none of that mattered. Nothing mattered save that Julian was nearing the door—in a few more seconds would be out of sight. Her mind leaped to the future. Blankness! Life had nothing to promise after Julian was gone. Years—years—years to come; yet it didn't matter. Nothing! Nothing! Surely he would look back or make some farewell sign! He couldn't go away like this. She wanted to rush after him and call him back. She'd changed her mind. She couldn't let him go like that. But she neither moved nor spoke. He walked through the door—out of her sight, out of her life—without a backward glance.

She must bear up. She must not break down now. The last stragglers were near the door. No one must see her. She knelt behind the pulpit and began sorting hymn books frantically. The pastor and his wife held a brief whispered conversation about her, hesitated a few minutes, and wisely departed. The sound of voices faded out down the road. The purr of motors and the creak of wagons ceased. Not till there was perfect silence did she give way. Then she put her head down on the pastor's chair and sobbed. Her grief was intermingled with thanksgiving for other blessings and praise that God had counted her capable of such a sacrifice. She lamented her weakness and lack of self-control and thanked the Father for the grace he had given her to do his will. That made her think of something. She found it in a song book and played it over, singing in a husky, tear-choked voice. She wondered what experience of the poet's had given him the thought. It might have been written from such an experience as hers.

"My heart rejoices in God's will,
'Tis ever best—I do not doubt;
He may not give me what I ask,
But gives me grace to do without.
"I blindly ask for what I crave,
With haughty heart and will so stout;
He oft denies me what I seek,
But gives me grace to do without!
"He makes me love the way he leads,
And every fear is put to rout;
When with my fondest wish denied,
He gives me grace to do without!
"O blessed, hallowed will of God,
To it I bow with heart devout;
I will abide in all God's will,
His way is best, I do not doubt;
He may not give me what I ask,
But gives me grace to do without!"

(Continued)

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THE HERALD PULPIT

THE FORGOTTEN MAN

By Forney Hutchinson

Then said Hezekiah unto Isaiah, Good is the word of Jehovah which thou hast spoken. He said, is it not so, if peace and truth shall be in my days? 2 Kings 20:19.

HEZEKIAH lived too long. A message came from God through Isaiah to him saying: "Set thine house in order, for thou shalt die and not live." He protested, insisted on an extension of time, and was granted fifteen years. This extension was his undoing. Up to that time he had been known as the "good King Hezekiah." After his recovery visitors came up from Babylon, presumably to congratulate him, but really to spy out his kingdom. They investigated, with his co-operation, all of his treasures, and went back to prepare an army to lead against Israel. Following the visit of the spies Isaiah rebuked Hezekiah for his folly, announced that as a result his city would be sacked, his treasures looted, and his unborn children led away into Babylonish captivity. He assured him, however, that he would be allowed to continue his reign throughout the remainder of his days. Hezekiah blithely replied: "Good is the word of the Lord, is it not so, if peace and truth shall be in my days?" The direful calamities Isaiah had revealed seemed to give him no concern. They were too far away. His interest lay merely in concluding his own reign in peace and contentment!

We have been hearing much in these days about the "forgotten man." Who is he? Not the soldier of the American Legion who has not yet been able to procure his bonus, not the unemployed man who is being carried at least temporarily by the government, not the farmer who has been called upon to fight droughts and dust-storms, nor even the taxpayer of our generation, upon whose shoulders all but unbearable burdens are being laid. The man Hezekiah forgot and that we are forgetting is the *unborn* man who will share the fate of the generation that shall come after us. The prevailing attitude seems to be that if we can get by to the end of our days, those who follow us may fend for themselves. It is a case of being "out of sight, out of mind."

I believe this attitude is evident in the nation. Hezekiah was a king and should have been concerned for the future of his kingdom. Uncle Sam is considerate of all his nephews who press their claims upon him, but his unborn nephew he is prone to forget. I should like, if possible, for us to sit where he will sit and view the situation from his standpoint.

I.

First of all, we are destroying his assets, squandering his material wealth. His natural resources are being wasted. Theodore Roosevelt, during his administration, called a conference of all the governors of the states to consider this very matter. They discussed the soil which was being impoverished by erosion, swept away by winds and floods; also the forests which were rapidly being denuded. The waste of mineral deposits came in for large consideration. It was estimated that of the natural gas that had been recovered, fifty per cent had been wasted; that only one barrel of oil out of every ten recovered had been used. The conference was a great success, but nothing definite was done. The cruel waste has gone merrily on.

Furthermore, we are debilitating the manhood of his generation. The personnel of the leadership which we are passing on to him will of necessity be greatly weakened; this, primarily, because of the great world war. Ten millions of the finest young men of all the warring nations lie sleeping, who otherwise might be making their contribution to the building of our civilization. Not only in quantity, but also in quality, this personality will be impoverished. The strongest and most virile of our young manhood went forth to war, leaving the less vigorous to be the fathers of the new generation. Furthermore, because of the monetary cost of the war, training cannot be as efficient as it otherwise would have been. Directly and indirectly, the war cost the nation an unthinkable amount of money. Necessarily this waste of wealth has produced a shortage of funds for schools and other manhood and womanhood producing agencies.

At the same time we are increasing his liabilities. We are hanging about his helpless neck a millstone of debt and taxation that promises to drown him in a sea of hopeless bankruptcy. These debts are of all kinds—national, state, corporation and personal. The deficit in national expenses has increased more than seven billions within the last three years. As a nation, our last three years have cost as much as our first one hundred and twenty-four. In 1912 the nation had an income from all sources of thirty-three billions, on which a tax of two billions was paid. In 1933 the income was fifty-six billions, and the taxes shot up to twelve billions. It would take the total income of the nation for all purposes five years to pay the national debt. We owe more today than the property of the nation would bring under the hammer. We need one more amendment to the Constitution—an amendment that looks toward the protection of the unborn whom we are taxing without representation.

Along with this burden of debt, we are passing down to him an army of dependents. The last estimate I saw was twenty-one millions on relief in the United States today. Much of this burden will become permanent. When we become pauperized in spirit, we pass it on to our children. With the national resources depleted, and the burden of taxation multiplied in our day, how will the soup lines and the bread lines be maintained in his day?

In addition to all this, we are passing to him some intangible liabilities that deserve consideration. With our ever increasing army and navy programs, the largest peacetime military budget in history, our disconcerting maneuvers in the Pacific, our exclusion acts in congress, we are creating for him international ill will rather than good will. With our three millions of youths for whom there are no schools or jobs, with our army of unemployed adults, and with our depression at best but partially relieved, the state of the forgotten man—the unborn—is not to be envied. We are passing to him a world that is dangerously near to moral and economic bankruptcy.

II.

I should like to consider this forgotten man, in the second place, from the standpoint of the church. When David wanted to build a temple to the Lord, he was denied that privilege. He had been a man of war,

which means he had exhausted all available resources. He was instructed to make preparation by accumulating materials and pass the task of construction on to Solomon. The church in our day would reverse that order. We build the structure, get the publicity, have the "grand opening," and pass the debt on to posterity. We say: "Let them pay for it, they are going to use it," forgetting that there will be plenty to pay for in their generation as there has been in ours, and that the inspiration for raising money rapidly subsides after the structure has been occupied. As a result of this policy, the church will be wrestling with gigantic building debts for at least another generation. Speaking for most churches, we are also passing to our successors an impoverished, if not exhausted, missionary program. In ten years the force on the fields has been reduced fully fifty per cent, and the debts of the various mission boards have been greatly increased.

Along with these financial obligations, the church is passing to the new generation a spiritual morale that is noticeably shattered. Among the churches, debt repudiation is not unknown in our day. Once the church was recognized by business concerns as a fine moral risk. I fear that in the future our would-be creditors will demand adequate collateral before making their loans.

In our day the divorce record has gone beyond anything ever known in the past, and all embarrassment on that account is practically gone. We have made divorce respectable by recognizing it in many of the leading families of the nation.

Moral disintegration is obvious in our record breaking crime wave and in the reversal of our position on prohibition. Spiritual decline is evident to the discerning on every hand. The family altar is demolished, the church services are neglected, the Sabbath day is desecrated, evangelism is emasculated, religious enthusiasm has evaporated. We are running today largely on momentum. We draw our illustrations from the religious heroes of the past. We celebrate centennials and sesquicentennials. In the Methodist churches we feature John Wesley's experience. We grow eloquent when we tell how he "felt his heart strangely warmed." The supreme need of the church of our day is a first-hand, up-to-date experience of God in Christ. No other kind is vital.

III.

Once more, and finally, I should like us to consider this forgotten man from the individual and personal point of view. A western university I know expects its graduates to sign the following covenant: "For all the oil that has been poured into the lamp of my life, I desire to return a glorious flame." Ours is a rich inheritance, personally, ecclesiastically, nationally. These rich treasures have come down to us through great cost and as a result of unselfish consideration on the part of former generations.

Every generation is a "bridge generation." Civilization is a relay race. As one generation comes to the last lap of the race it passes the torch to the next generation.

To you the torch we fling;
The challenge yet is heard,
Bequest of fullest sacrifice,
A life-demanding word.

(Continued on page 5)

BISHOP DuBOSE'S COLUMN.

BISHOP H. M. DuBOSE.

JOSEPH'S PRISON.

VERY much of the world's climacteric history has been written in prisons. Providence and destiny have particularly used the unjust penalties of the world's judgment to accentuate and further the ends of truth. Jeremiah and John the Baptist spoke out of dungeons in crucial times of the kingdom of God. St. Paul and other of the apostles witnessed in chains, and upon these chains hung the highest hopes of the race. Of the fourteen epistles usually credited to St. Paul, eight are subscribed as being "written from Rome," or "from Italy," which means that they came from a dungeon under Cæsar's house, or else from a hired place of duress, kept under the eye of a Roman soldier. Human imagination cannot conceive of what had happened in the record of the gospel had the prison experiences of St. Paul at Cæsarea and Rome been cut out of his life. But for the incarceration of the tinker, John Bunyan, in Bedford jail, "Pilgrim's Progress" had never been written, and thus the world had lost that literary treasure which is second only to the epistles of the Tarsian tent-maker.

The prison of Joseph takes its place in the long line of this historic penalty suffering for conscience and truth; as also it became a centrifugal force in the evolving order of revelation and righteousness. In one sudden, overt providence, the whole future of theocratic Israel sprang into beginning and distinctness in the imprisonment of a young Hebrew slave, serving as footman in the household of an Egyptian subaltern. The story of Joseph's early fortunes in Egypt is briefly told in Genesis. In it we see only the callow youth, sold for twenty pieces of silver, the perfidy of his brethren, the attempted enticements of a false woman, and the interior of a felon's house. Tradition identifies this place of detention with a windowless, covered-in cavern contiguous to what has been the citadel of Grand Cairo from the times of the earliest of the caliphs. In the courtyard of this citadel, scarce thirty paces from the entrance to Joseph's dungeon, the massacre of the Mamelukes occurred a century and a quarter ago. Just beyond this site are seen the wasting walls and roof of the one time palace and harem of Mehemet Ali, a loathsome leper ghost overlooking the beauty of Egypt's Nile. The glory of the Alabaster Mosque, with the gold and silver tombs of its Moslem builders, seek in vain to atone for the perfidies that make the whole scene hateful to human memory.

With not un-natural emotions, I descended the slope of the nature-formed prison house toward the well of infiltrated Nile waters at the bottom, and meditated upon the long duration of the Hebrew slave. Into that place he went, incarnating the glow and sunlight of the sheep walks of Shechem and the excellency of Dothan and its quiet hills. Best of all was the memory of the altar of El-elohe-Israel and the devout ascriptions of his patriarchal father. He was prophet, sage and empire builder in embryo. He was the becoming pivot of the kingdom of God to be. He was the integrating proof of the truth of the Word of that kingdom, yet to be written.

It is interesting to note that the Pharaohs of the dynasty then ruling in Egypt, as Egyptologists have shown us, were Semitic kings who had conquered Egypt from the Westland, or upper Syria. They spoke a speech known to Joseph, and worshipped the God known to Abraham, Isaac and Jacob. When the Pharaoh then reigning called the young Hebrew slave before him to interpret his dream, he discovered his kinship of blood

and speech, and realized that they knew the same God under the ineffable name of El. Then it was that all else became logical and easy. Here was courtesy, wisdom, sanctity and faith; and the doors of preferment opened, not automatically, but of the ordaining of providence, into responsibility and opportunity that outran the previous thousand years of Egypt's life.

The prison house of Joseph stands bare, mute and empty today, as the tourist stalks through its yawning apartness; but Bible unfolding and history have filled it with tangible proofs of the truth of the divine Word and assurances that "interpretations belong to God."

(Continued from page 4)

Yet this thought with it comes,
A question tinged with doubt:
Shall we the torch to others pass
Whose light we've let go out?

What is to be our personal attitude? The text describes Hezekiah's. His source of comfort seems far-fetched. Indeed, it is the essence of selfishness. Louis XIV put it: "After us, the deluge." Nero said: "When I am dead, let earth be mixed with fire." A premillennialist minister said of one of his faith who had died that he was glad to leave the earth and be with the Lord, thereby escaping the calamities that were rapidly approaching, forgetting that he was leaving a frail wife alone to face a cold and cruel world in her efforts to make a living for their helpless children. As I was discussing certain deplorable conditions that obtain in our day with a physician friend of mine, he said: "Well, it will probably last as long as we do, why should we worry?" This attitude constitutes a real temptation. I have felt it, as I dare say many of you have. But it is cowardly and unworthy of real men and women. In our personal lives we dare not forget our sons and successors. At whatever cost the blood stream must be kept pure. Women who aspire to motherhood must deny themselves the use of cigarettes, which physicians generally agree is unwholesome for the unborn. Bishop Charles B. Galloway once said that the test of greatness was to see another succeed where you failed, and rejoice in it. A greater test would be to make provision for one's successor to succeed where he failed and be glad to do it!

As I think of this forgotten man, I seem to visualize him. He is standing far down the years, his face is flushed with anger, his eyes flame with resentment, his tongue is tipped with fury. As a representative of his generation he speaks to me as a member of mine. Something like this he seems to say: "You have wasted my natural resources, you have debilitated my personality, you have bound on my back a burden of debt and taxation too grievous to be borne, you have passed on to me an army of pauperized dependents, you have secularized the church, you have diluted the gospel, you have emasculated the Christian evangel, you have polluted my blood stream, you have saturated my system with alcohol and nicotine. I hate you, I curse you!" He looks strangely familiar. Lo! He is my grandson.

I plead for an unselfish attitude, not only from the standpoint of nations, but also from the standpoint of generations. We talk much of interracial and international relations. Let us consider also inter-generational relations. At Ponca City, Okla., the home of E. W. Marland, the present governor of the state, there is a wonderful monument to the Pioneer Woman, made possible through his munificence. The monument is done in bronze and represents a strong woman facing bravely the great undeveloped west. Her bonnet is pushed back from her forehead, her stride is long, her gaze is fixed. At her side, holding her by the hand, walks her son. They are going together! So we, as generations, should

co-operate toward the consummation of an ideal civilization.

"Abraham Believed God."

MRS. H. C. MORRISON.

DIFY three words! And it does not seem a hard thing to do—*believe God!* Yet is it not a fact that, with many of us, this is the weak point. To verify this fact we have only to look about us and see the poverty of soul, even among those who rank as "leading members" of the church.

To *believe God* is to be rich for time and eternity. God put down Abraham's faith on the account of his righteousness, and what is a greater commodity for time and eternity than right-ness? To believe God is to have the weakness of humanity reinforced by the strength of Divinity. It is to lay hold upon the invisible, the intangible, the unreal, so to speak, and make them minister to our present necessities. Yes, it is to have access to all things necessary for our well being in this life and that which is to come, for hath not the Lord declared, "*All things are possible to him that believeth.*"

From such statements from the pen of inspiration, is it any wonder that, believing God, we are rich in two worlds—not necessarily rich in this world's goods, but rich in *faith*, the leverage which lifts one out of the realm of things earthly into the realm of things eternal.

What did it mean for Abraham to believe God? We have only to begin with him as he was called out of his own country into a land that he knew not, and to see how he met the tests of obedience, faith and consecration, then to see the glorious closing of a life that had walked so close to God that he was called "the friend of God." Abraham gave his all and received God's all. He laid down everything he counted dear at the feet of his Lord and took away with him the divine furnishing that enabled him to walk through this vale of tears a conqueror over sin and its consequences. What a wonderful passport was that of Abraham from earth to heaven, because he *believed God!*

There are depths to God's storehouse of supplies that we have never dreamed of; heights of privilege to which our faith has not ascended; lengths and breadths to the wideness of his mercy that would stagger us could we but get a glimpse of them. Paul calls these limitless resources "The unsearchable riches of Christ," or as Rendell Harris has translated it, "The unexplorable wealth of Christ."

The late J. H. Jowett relates an incident of Mr. Spurgeon when he was going to preach on Joseph. He had drawn a picture of the colossal stores of corn in Egypt, every granary bursting with the abundance. There was a supply for seven years. And there, in the midst of his vivid conception, Spurgeon saw a little mouse in one corner of a granary, worrying itself to skin and bone, in the fear that there wasn't enough to live on!

Dr. Jowett goes on to make the application, saying, "But I am afraid that believers in the Lord Jesus Christ, who have obtained access by faith into the granaries of grace, are often found worrying in the uncertainty as to whether the resources of grace are adequate to carry them through 'Shall I be able to stand?' they ask themselves in fear. 'Can my sinful inclination be really conquered?' 'Shall I be perfect at last?' It is the fear of the mouse. Yes, there's corn enough in the granary! 'Where sin abounds grace doth much more abound'; and there is enough for all eternity. 'Having loved his own he loved them unto the end.' We shall never outlive

(Continued on page 9)



ASBURY ALUMNI PAGE



Containing contributions from Trustees, Faculty, Alumni, and students of Asbury College and Seminary. Address Correspondence to Dr. Z. T. Johnson, Managing Editor, Wilmore, Ky.

The Coming and Kingdom of Christ.

By J. E. SAVAGE, B.D., PH.D.



AFTER having studied this subject for fifteen years, and reading much pro and con, I believe that the Coming of Christ will be followed by the gradual and complete establishment of his kingdom on earth. I believe,

I. THAT IT IS PHILOSOPHICALLY CONSONANT.

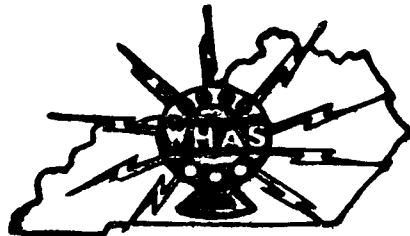
1. That is, with Religious Philosophy. Natural Philosophy cannot adjudge supernatural phenomena nor chart the movements of divine revelation. And this accounts for the widespread misconception of the Kingdom among religious thinkers who have tried to invoke naturalistic rationalism as the means of explaining the transcendent element in Revelation.

But religious philosophy deals with, and believes in, the supernatural; and in the light of a supernatural revelation.

2. It is much more consonant with religious philosophy that Christ would come again and complete what he began, than that he would come and save a few and wreck the world. Such a display of divine power of destructivism would become a 'Gospel' (?) of black despair. The only sensible prayer, in this case would be, "Oh Lord, even so, do *not* come again." How could Paul have "loved his appearing"? How could John have prayed, "Even so, come, Lord Jesus"? Here we are forced into one of the alternatives of singing despair's swan song of doom of the cosmic order, labeling the Christ as the supreme Apollyon—Destroyer!—or pushing the Second Coming of Christ so far down the centuries that it vaporizes into a meaningless eschatological hope of first-century fanatics who lit their torches at the dying embers of an expiring Judaism.

3. The objection of 'literalism' regarding the Second Coming of Christ to establish his kingdom on earth (i. e., to complete it), finds its complete rebuttal in the literalism of his First Coming. It is said that "spiritual power" is the greatest power on earth. Then why did God not resort to spiritual power instead of to the literal incarnation of Christ? Did not Christ come literally? Then, by a parity of reasoning, might he not follow up, if necessary, in literal sequence, a work of salvation which he began by a literal First Advent? If "literalism" is a gnat, "efflorescent vaporism" is a camel. The one leans toward fanaticism and the other toward naturalism. Why swallow either?

4. The idea that when Christ comes again he will put an end to everything, is not consonant with the nature of God. It is not in the nature of God to destroy in a moment what he has spent ages in developing. It is religious philosophy to say that God will renew the earth until it shall "blossom like a rose" among the planets. That is progress; that is cosmic consistency; while to postulate the idea that God would develop, through age-long processes, the creation of the present world-order, and then in a moment of vergetful judgment blast it into a blackening chaos from whence it came is to express belief in philosophic futilism, and to charge God with supreme foolishness. Hebrew prophets were not philosophers, but they had a far higher concept of Deity. God is a builder, not a destroyer; and every rose that lifts its crimson petals to the sun; every tree that waves its branches toward heaven and encloses in its productive palm the seed



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that promises a bigger and better tree, declares "the beauty of the earth," and echoes the song of the prophet, "the earth shall rejoice, and blossom as the rose." What kind of God would he be that, at the coming of his Son would destroy this earth and leave a burned out cinder? Every flower that blooms, every trill of every bird in the tree-top; every beautiful water-fall; every pastoral scene that the "Good Shepherd" loved so much; every golden sunset that gilds the sapphire firmament; every radio wave that opens up a new mystery of creation and tells of secret things hidden during the ages; every electrical impulse from the simple fire that jumps the gap in the spark-plug to that mysterious force that is called the cosmic ray, utters its protest against the pessimistic concept of a God that is just waiting to destroy it all "in a moment, in the twinkling of an eye, at the last trump."

5. The right kind of religious philosophy postulates advancement, then, and not destructivism. God does not walk backwards. Much less does he stand still. The eternal procession goes on. "But the tree dies," one says. True, but why? That in its place may be a nobler tree. I look out of the parsonage window at a bed of beautiful pansies. The divine process has been immanent; and while the little violet died it made a place for its more glorious successor, the highly colored pansy. Let us conceive of all the future possibilities of nature, and ask ourselves, would a God who loves the beautiful, and has created in man aesthetic apperception and appreciation of the beautiful, and has developed the earth to its present state, blast all its future possibilities with one fell stroke of dire Omnipotence?

6. A consonant religious philosophy demands no less for the moral and social life of humanity. Which is the best philosophy—to believe that Christ came to save all, but in fact saved only a comparative few "that enter in at the strait gate"; and that he will come for them and then call down fire from heaven and blast the earth to atoms; or that he will come and establish a kingdom of righteousness that will definitely, and rapidly bring the earth up to comparative perfection, till there be a perfect humanity upon a perfect earth! John caught this vision of earth and it is no wonder that he cried, "Even so Come, Lord Jesus!" Who would not—if he got the vision!

7. A reasonable religious philosophy requires that the development would be natural; not un-natural; not supernatural, except that Christ himself is super-human. Reason leads us to believe that since Christ used natural means in most of his mighty works, so, in the development of his kingdom on earth, he would encourage human initiative, develop human ingenuity and skill; and under his Sovereign sway he who showed the first great appreciation of human worth, would encourage all the processes of natural, physical, mental, and spiritual growth and development. What a race this human race will be! At present man groans under his natural restraints, and longs for a greater reality. And the fact that longing is there is proof that there is a realization possible.

8. The naturalistic philosopher calls this speculative. Very well, let him make the most of it. I am willing to cast my lot with the prophets as they envision the future, and

"Stand serene and down the future,
See the golden beam incline
To one Man's own Perfect Manhood
And to God's supreme design."

II. THE DOCTRINE OF THE IMMANENT SECOND COMING OF CHRIST AND THE COMPLETION OF HIS EARTHLY KINGDOM IS SCRIPTURALLY SOUND.

1. It is the consensus of Biblical Revelation from Enoch to John's Apocalypse.

When one says there is nothing of a post-coming Kingdom except in Revelation, he indicates lack of information.

(1) The poetical expressions of the prophets are full of it: "Righteousness shall cover the earth as the waters cover the sea;" "the earth shall blossom as the rose"; "the ransomed of the Lord shall return and come to Zion, with songs and everlasting joy upon their heads;" "sorrow and sighing shall flee away;"—these are neither 'pre' nor 'post,' but they do express belief in the fact. And they were nearly all familiar with Isaiah's writings. He was the greatest of the prophets. Read Isa. 2:2-4 with Matthew 25:32. Isaiah says—to strip the passage of its figures—The kingdom of the Lord shall rule over all kingdoms; that the Lord will judge among the nations and rebuke many people; that under his rulership 'they shall beat their swords into plowshares and their spears into pruninghooks . . . neither shall they learn war any more.' In Matt. 25:32-46 Jesus is judging among the nations, and the Greek says "He shall mark them off by boundaries." This is the first definition of the word, and Christ is there as in Revelation, "Shepherding the nations with a rod of iron;" i. e., ruling with firm government.

Also, Daniel sees the "Son of Man" in the form of the great Stone striking the great image, and taking its place in government, and 'filling the whole earth.'

(2) The New Testament writers confirm an early return of Christ before his kingdom could possibly be established; but not until the Gospel had been preached among all Nations.

Paul states as clearly as can be stated the three great epochal events of Christ's kingdom; indicating that Christ is coming before the establishment of his kingdom. 1 Cor. 15:22-24 says, (a) "Christ the first fruits," that is, of the resurrection; (b) "Afterward, they that are Christ's at his coming," which refers to his Second Coming; (c) "Then com-

eth the end." One who thinks "the end" refers to the second coming, is reading superficially, for Paul describes what has to take place in the interim: "Then cometh the end when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power; for he must reign till he hath put all enemies under his feet.. The last enemy that shall be destroyed is death." Paul says nothing about a thousand years, but he places the reign of Christ between his Second Coming and 'the end' when he, having overcome all enemies, even death, which here is figuratively described as an enemy, delivers the kingdom to God. So the "reign" of Paul, fits in perfectly, and indubitably, with the 'reigning with Christ a thousand years' in Revelation 20:1-6.

(3) The words of Jesus. "In the regeneration," Jesus sees Israel restored (not the 'lost tribes', of course), and being governed by his disciples. Now, what did Jesus mean by regeneration? Not a spiritual but social experience when he sits on his throne. Not in heaven. The connotation is earthly. So, the regeneration is to follow his coming. No wild destructivism in that; but the highest constructiveness. Why do we imagine that the Coming of Christ would ruin his kingdom? Such an attitude is unthinkable. He would not be a hindrance, but the most wonderful help. For under his safe, sane, sensible, compassionate, but just reign, and with the consecrated help of his followers, right would prevail, and evil become gradually eliminated. That is what Jesus means by the "regeneration."

Again, study the setting of the "Transfiguration." It is the most completely pre-kingdom imaginable, and if we take his words "In his Kingdom" to have any significance, it cannot fit into any finality-scheme.

Finally, Jesus places his coming after a great tribulation. That cannot possibly fit with his coming at the end of time when earth has become glorious. That tribulation, like most tribulations, is not sourced in God, as some seem to think, but in the perverseness of man.

We do not know when Christ will come; but I verily believe that a reasonable philosophy of religion backs up the Word of God regarding his coming to establish fully, his Kingdom on earth; and believing thus, I am most happy to pray "Thy kingdom come, thy will be done, on earth as it is in heaven."

BUD ROBINSON'S LETTER.

MY last service on the Kansas City District was at the Armourdale Church, Brother Hardin, pastor. I spent the night at the lovely home of Brother and Sister Reed, while Brother Hale and Sister Hale—who had come to Kansas City to a W.M.S. meeting—drove back to Topeka. On Friday, Brother Reed drove me to the Union Station and helped me in the train and I left at 8:45 over the Missouri Pacific, and pulled into St. Louis at 4:15 P. M. I was met at the station by Brother F. A. Welsh, the District Superintendent, and Brother A. L. Roach, pastor of the Lafayette Park Church of the Nazarene. We had a great crowd at night and good service. I guess we have no finer pastors than the Roach boys of St. Louis; they are gentlemen of the first magnitude.

We had with us Brother and Sister Rinebarger and their daughters, with a number of other preachers. My home was with Brother and Sister Shelling and they have three of the sweetest tots I think I ever saw. I have known Sister Ethel most of her life. She married a fine boy that has worked for eight years in the postoffice and he has a fine

salary and takes good care of his little family.

On Sunday Brother Welsh and old Bud turned north headed for Hannibal, and reached there in time for dinner. We found the pastor, Brother Harlow Reed, as busy as a bird dog with a big bunch of men putting the big steel runners across the top of his church getting ready to put on the roof. He has the basement and the walls of the big church all up in fine shape and he is now putting on the roof, and they will soon be in their new church. He had secured the large Methodist Church just across the street from his church for our service, and we had a great crowd and a fine service. The good Methodist pastor was as kind to us as a good brother could be. He is a fine Christian gentleman and a brother beloved of the Lord. After preaching for more than an hour we hit the highway for Kirksville, where Brother Carlton is pastor. The Kirksville church was organized about two years ago and Brother Carlton has a fine congregation and a splendid new church building. It is simply a miracle for any young man to do what Brother Carlton has done. As we went up to Kirksville we picked up Brother Ladman at Clarence, Mo., where the old college used to be. We took him on to Kirksville and he helped us push the battle that night. Brother Carlton got him a good home, and our elect Sister Wood entertained Brother Welsh and old Bud. She has taught there in Kirksville for seventeen years, and one of her sons is our good pastor down at Esther.

Early Sunday we made a run to Clarence, and had a great crowd, a fine Sunday school and preaching service. We had people from almost a hundred miles. After preaching we ran out five miles to the fine country home of Brother and Sister Graham, and had a dinner such as Herbert Hoover or King George and Franklin D. never pulled their lips over. My, my, but these Missouri women are among the finest cooks that I have met in a lifetime of travel. After the service we had to drive back to Clarence to get on the highway for Eldon. Brother and Sister H. T. Davis are pastors at Eldon, and are doing a fine work. They have a fine basement, and are all ready to begin putting the top on the church, and it will be a credit in Eldon when they get it finished. We did not get there in time for a good supper before preaching, but after that long, hard service, my, my, but that chicken supper at ten o'clock was as good as a tired preacher ever put down his neck. Sister Davis is a fine cook, and we enjoyed every minute of our stay in Eldon.

On Monday we hit the highway to the beautiful city of Iberia. Brother Shearer is pastor and we have a splendid church in Iberia; this is the home of our good Brother Eads, the airplane man. He has a fine airplane and is trying to make a specialty of taking Nazarene preachers for a fine airplane ride; but his airplane was in St. Louis when we were there. He went up a few days before we were there and the weather was so bad that he left the airplane in St. Louis. He won't take chances on the weather, and he doesn't take a preacher up until he has prayed before he climbs into the airplane.

On Tuesday we had a service at the country church called Ricker Memorial Church where Brother Arthur Septer is pastor, and it is his first charge and he is doing well at Ricker Chapel. We had dinner at the parsonage, and after a season of prayer we left for Union, Mo., where Brother and Sister J. W. Hoffert are the pastors. We had one of the best services of the campaign.

Wednesday we made a run to the city of Esther, the lead mining district. A fine young man, Brother R. D. Wood, is pastor. We had a lovely home with Brother and Sister Lucas, and at this writing Brother Wood is in a revival with Brother Ladman from Clarence doing the preaching, and a fine young man doing the singing. Here we were

in the Junior College auditorium and had a great crowd. We spent the night with the Lucas family. They have only one daughter, a beautiful daughter who is just finishing up her last year in high school.

We had to leave pretty early the next morning for we had to make Fredericktown by ten o'clock for a morning service. Here Pastor Wm. Seal and family are in the battle for souls, and we had people from many towns. Brother Welsh's wife and several cars drove over from Piedmont. I met Father Roach, the father of the Roach boys of St. Louis, a great man in the Lord. I also met some older men that I met there more than twenty-five years ago; one brother 93 years old and his wife 92. We had a most blessed service and then took dinner with the Seals, and Sister Welsh went on with us to the next point.

In love,
UNCLE BUDDIE.

Personal Note.

After the holidays and early in January I expect to be itinerating in the South and Florida from January till March. My dates will start at Washington, D. C., about Jan. 5, and I shall be in Cincinnati, Kentucky, Tennessee, Georgia, Alabama, Louisiana, and Florida. My messages will be Revivalistic, Missionary and Evangelistic. Shall be available for from one day meeting to ten in churches of all denominations. Pastors or people interested in a short meeting of a day, three days or week-end, or longer, write me care PENTECOSTAL HERALD, Louisville, Ky.
G. W. RIDOUT.

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(Continued from page 1)

With these facts before us, it appears that the Dictator is assailing more the dead formalism of the Church, that no longer has in it any vital, spiritual force, rather than making attack upon true Christianity. We had become so accustomed to this formal religion that we were under the delusion that it was something very sacred, and that it contained vital power for the betterment of society, when, in fact, it was only an opiate to quiet the conscience while the people practically were, not only devoid of true piety, but fearfully wicked. If the sweeping away of this religious debris could clear the ground for a genuine spiritual awakening, and bring the people into a new spiritual life, it might prove a blessing, but in thinking on the subject we shall not forget that the Dictator in his attitude is, and will be, merciless toward true piety and the vital Christianity of Christ.

There is no doubt but we have come to a crisis in history, recognizing the fact, as previously stated, that Russia and Germany had reached a state of aggressive opposition toward the Christian religion, and of actual blasphemy against God, while the nations of Europe were practically dead to anything approaching true piety, we are not to lose sight of the fact that the fearful and rapid progress of skepticism and the decay of aggressive evangelism in the British Isles and in the United States are well known to serious thinkers. It would seem that Christian salt had largely lost its savor, and startling to think, had been cast out from God and was only waiting for the fulfillment of the teaching of Christ to be trodden under foot of men. As we have seen in Russia, this fearful trampling has already taken place, and has been going forward for some time in Germany, Spain, and Mexico, where there has been active persecution of the Church and its representatives for some years.

The attitude and activities of the Dictator at Rome, while not so different from the spiritual paralysis that has been creeping upon the Church and found skeptical utterance and emphasis, not only in the universities of Great Britain and the United States, but in the colleges and public schools, meanwhile, a brand of very dangerous modernistic liberalism, which has no reverence for the Bible, or for the Christ, has sown in the

young mind of the nation an element of doubt which means the paralysis of religious enthusiasm.

So my dear Professor, we are compelled to admit that the way has been prepared in the religious world for just such action as the Dictator is now setting on foot. Who can prognosticate with any degree of accuracy what the immediate future holds, and what may be the outcome of these tremendous movements within the next decade. It is to be hoped that conditions here in Europe and the East will arouse the people in England and the United States and bring about a genuine return to the Bible and the religion of our Lord Jesus Christ. However, such revival as is imperative in those Protestant countries is woefully handicapped because of the present agitated condition of the people in their untiring preparation for a war against the aggressions of the Dictator who is determined to use his power to the utmost to carry his red flag, and the complete domination of his will over the people of these two great countries which once were outstanding and characteristic for their piety and aggressive efforts to evangelize the world, but during a period before the fearful effects of the World War, and since that war, have largely lost their Christian faith and drifted into a variety of unscriptural and practically, immoral teachings, while multitudes have become indifferent to the matter of personal religion, the existence of God, a future conscious state, or the fact that man is an immortal spirit, instead of a physical body.

To quote again from Thomas Carlyle's French Revolution: "Dance on ye foolish ones; ye sought not wisdom, neither have ye found it. Ye and your fathers have sown to the wind, ye shall reap the whirlwind. Was it not, from of old, written: 'The wages of sin is death?'"

As ever faithfully yours,

GEORGE WILLINGSON.

P. S. I am expecting to see the Dictator soon and will write you the impression he made on me.

G. W.

Prophecy in Revelation.

CHAPTER IV.

THE RESTORATION OF ISRAEL.

HERE is a story that during one of his campaigns, the old Emperor William of Germany, sitting by his camp fire one night said to his chaplain: "Chaplain, what is the best external proof of the inspiration of the Bible? Answer me in a word, not an argument, or discussion; but in a word." The chaplain tipped his cap, and said: "Sire, the Jews." "Ha!" said the Emperor, "that is splendid! you could not have given a better answer." The Jews as we have them in the Bible, in history, and in the world today are a tremendous external evidence of the inspiration of the Scriptures.

We wish to impress upon your mind the wisdom of the prophetic method of revelation. Could you conceive of any better way, or any other method half so good addressed to intelligent, reasoning beings as this method? This plan of God's to inspire men to write certain predictions of future events in such general account of the conduct of nations, giving such minute details of transactions and incidents that were to occur hundreds and thousands of years after the predictions had been written, and behold as we stand in the midst of history we find that the predictions of the ancient seers of the Lord dovetail into the facts, not only as they have transpired through the years, but the events which are coming to pass in the very times

in which we are living.

It seems to us that Christian people could desire no better evidence, or present no stronger proof to the enemies of the Word of God, and unbelievers everywhere, in this skeptical age, of the inspiration of our Bible, than the remarkable accuracy with which prophecy has been fulfilled and is now being fulfilled before our very eyes.

The prophets just as definitely foretold the restoration of the Hebrew people to Palestine, as they foretold their dispersion and scattering throughout the nations. The fulfillment of the prophecies concerning the dispersion is a positive guarantee that the prophecies concerning the restoration will be literally fulfilled. We can no more reasonably doubt the restoration of the Jews than we can doubt the scattering of the Jews. We wish to call your attention to some of the prophecies concerning the restoration of the Jews. We have already noticed that Moses predicted the captivity and scattering of the Jews before they crossed into Palestine, and we have seen that what Moses wrote on the subject has been literally fulfilled.

In Deut. 30:1, 2, and 3 verses, he tells us just as plainly that they shall be restored to Palestine: "And it shall come to pass, when all these things are come upon thee, the blessing and the curse, which I have set before thee, and thou shalt call them to mind among all the nations, whither the Lord thy God hath driven thee. And shalt return unto the Lord thy God, and shalt obey his voice according to all that I command thee this day, thou and thy children, with all thine heart, and with all thy soul; that then the Lord thy God will turn thy captivity, and have compassion upon thee, and will return and gather thee from all the nations, whither the Lord thy God hath scattered thee."

In Isaiah we find a graphic description of the gathering of Israel back to Palestine. We will notice the 10th chapter, 11th and 12th verses of Isaiah: "And it shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth."

We want you to also notice Jer. 23rd Chapter, 3rd, 7th and 8th verses: "And I will gather the remnant of my flock out of all countries whither I have driven them, and will bring them again to their folds; and they shall be fruitful and increase. Therefore, behold, the days come, saith the Lord, that they shall no more say, The Lord liveth, which brought up the children of Israel, out of the land of Egypt: But, the Lord liveth, which brought up and which led the seed of the house of Israel out of the north country, and from all countries, whither I had driven them; and they shall dwell in their own land."

Take also the quotation from the 31st Chapter, 10th, 11th and 12th verses: "Hear the word of the Lord, O ye nations, and declare it in the isles afar off, and say, He that scattered Israel will gather him, and keep him, as a shepherd doth his flock. For the Lord hath redeemed Jacob, and ransomed him from the hand of him that was stronger than he. Therefore, they shall come and sing in the height of Zion, and shall flow together to the goodness of the Lord, for wheat, and for wine, and for oil, and for the young of the flock, and of the herd: and their soul shall be as a watered garden; and they shall not sorrow any more at all."

Also note the 33rd chapter of Jer. 7th and 8th verses: "And I will cause the captivity of Judah and the captivity of Israel to return, and will build them, as at the first. And

I will cleanse them, from all their iniquity, whereby they have sinned against me; and I will pardon all their iniquities, whereby they have sinned, and whereby they have transgressed against me."

We are taught in the Scriptures that there is not only to be a great gathering of this dispersed people from all countries back to Palestine, but there is also to be among them a great spiritual awakening. This fact is brought out very clearly in a beautiful prophecy found in Ezekiel 36th chapter, 22nd to 31st verses: "Therefore say unto the house of Israel, Thus saith the Lord God: I do not this for your sakes, O house of Israel, but for mine holy name's sake, which ye have profaned among the heathen, whither ye went. And I will sanctify my great name, which was profaned among the heathen, which ye have profaned in the midst of them; and the heathen shall know that I am the Lord, saith the Lord God, when I shall be sanctified in you before their eyes. For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land. Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them. And ye shall dwell in the land that I gave to your fathers; and ye shall be my people, and I will be your God. I will also save you from all your uncleanness: and I will call for the corn, and will increase it, and lay no famine upon you. And I will multiply the fruit of the tree, and the increase of the field, that ye shall receive no more reproach of famine among the heathen. Then shall ye remember your own evil ways, and your doings that were not good, and shall loathe yourselves in your own sight for your iniquities and for your abominations."

Devout Bible students are quite agreed that we are on the eve of the fulfillment of those prophecies concerning the restoration of the Jews. In fact, they have in the last few years been returning to Palestine in large numbers. Jerusalem for two decades, has been rapidly rebuilding. Large numbers of houses have been going up outside the city walls. A few years ago we spent some days in the city of Jerusalem, and were profoundly impressed with the rapid growth of the city, and the large number of Jews returning from various countries.

It is quite remarkable, and ought to be a source of great joy to Christian people, that just at this time when destructive criticism is so aggressive, the prophetic portions of the Scriptures are being so literally fulfilled. In his infinite wisdom God anticipated and has provided for every emergency that can possibly arise, and ever has his answers ready for the enemies of truth and righteousness. We praise his great name that the Book he has given us upon which we have founded our hopes of peace and happiness here, and eternal blessedness yonder, is so written that it is capable of positive proof that it is divinely inspired.

The recent persecution of the Jews in Germany is sending thousands of them into Palestine. The development and progress of that country are most remarkable. It is a present day fulfillment of an ancient prophecy.

(Continued)

H. C. Morrison's Dates.

St. Petersburg, Fla., Jan. 19-26.

Tampa, Fla., Jan. 27-Feb. 2.

Lakeland, Fla., Feb. 5-17.

Renew your HERALD today.

THE HERALD FOR 1936.

The past year has been one of blessing to The Pentecostal Herald. More than 22,000 names were added to our list during the 25-cent offer, and we trust the majority of them will remain with us through 1936.

We expect to make The Herald for the coming year the most aggressive, vital and interesting in the history of this Herald of righteousness. Our main object will be the promotion of a spiritual revival of Bible religion.

We shall insist upon an aggressive evangelism for the salvation of the lost. We shall encourage outdoor preaching, because there are multitudes who never enter a church.

We shall strenuously oppose every form of Modern Liberalism that seeks to destroy the faith of the people in the divine authority of the Holy Scriptures.

We shall give our readers a look into the fearful conditions that exist in Russia. We shall call attention to the growth of blasphemous Communism in this nation which seeks to overthrow this Government.

We shall show that certain American preachers of large influence, with modernistic teachings, are friendly toward the riot of slavery and wickedness of blasphemous Russia.

We shall call the attention of the readers to the remarkable fulfillment of prophecy. We shall continue to publish the series of letters supposed to have been written after the next great world war.

We shall earnestly contend for the Bible doctrines and experiences of Regeneration and Sanctification.

We shall publish fifty sermons by devout preachers, twelve of which will be from the Editor-in-Chief, Rev. H. C. Morrison.

We shall encourage camp meetings, conventions and revivals for the spread of the Bible experience of Entire Sanctification.

One fine feature of The Herald for 1936 will be a series of articles from the wide-awake pastor of Glide Memorial Church, San Francisco, Calif., Rev. J. C. McPheeters, D. D., on "Great Texts of Hosea," or a "Challenge of Present Day Issues."

We hope Bishop H. M. DuBose will give our readers the benefit of his splendid articles, full of information and inspiration.

Dr. O. G. Minglehoff will continue his able discussions of the Sunday School Lessons. Many have expressed themselves as to the help they derive from Dr. Minglehoff's exegesis of the Scriptures.

Rev. Andrew Johnson, D. D., preacher, writer and lecturer, will give us a series of articles on "Pen Pictures of Pentecost." These will be worth while.

Dr. G. W. Ridout will continue his second page, handing out things new and old for the edifying of the children of God, and rebuke and warning to the ungodly.

There will be articles from men of wide experience and ability who will discuss the live issues of the present time. Mrs. H. C. Morrison will continue to shepherd the children on Page Ten, and give for full measure, her articles each week, which many have said "hit the spot" of their need when most needed.

May God help us, and may his faithful people pray for us, and help us to sow The Herald down over the nation and around the world.

Wishing you all a very Happy Christmas and a most Prosperous New Year, I am yours for victory.
H. C. Morrison.

Brisbane Tells Us.

In his paragraphs, Brisbane tells us that "The tall Queen, the king's wife, prays at the tomb of the Italian unknown soldier for the triumph of Roman civilization in Africa." That civilization has been making way by dropping bombs from the airships on mud huts, killing women and children, shattering hospitals with shells from airships. Most of the actual fighting up to date, in that cruel war has been done, not by Italian soldiers, but by natives trained by Italian officers and forced to fight their own people.

It would be interesting if those Ethiopians should have sense enough to turn upon their Italian masters who drive them into battle, and slay them. If the Italians were armed and equipped as the native Ethiopians, they

would be driven out of that country with the worst thrashing a bunch of dirty invaders ever got.
H. C. M.

A History of Methodism in Kentucky.

Volume I of "A History of Methodism in Kentucky," by Dr. W. E. Arnold, was mailed to subscribers more than two weeks ago. If any subscriber failed to receive his copy, he will please to notify Dr. Arnold, at 311 College Street, Winchester, Ky.

Some nice things have been said concerning the book. "I am finding it very interesting." "I can scarcely lay it down. The story is well told. The book is neatly bound and well printed." "You are making a distinct contribution to Methodism in giving our people an authentic story of the growth of our Church in this State." "The Methodists of Kentucky are greatly indebted to you for your History of Methodism. It ought to have a place in the library of every Methodist home," etc.

Let those who have received the book remember that Dr. Arnold is depending on them for the money with which to pay the cost of publication. Send him check at once. Help in getting the book into the hands of our people. Talk about it. Take orders for it. Send these orders either direct to Dr. Arnold or to The Pentecostal Publishing Co. Price, \$2.00 for single copy; 2 to 4 copies to one address, each, \$1.75; 5 or more copies to one address, each, \$1.50.

(Continued from page 5)

a Savior's love! It is a world which will never give up its last secret; it is the "unexplorable wealth of Christ."

Reader, let's resolve in our hearts that, come what may, be the clouds ever so lowering, be the hosts of Pharaoh behind and the Red Sea before us, we shall trust and not be afraid. Let us have the faith that laughs at impossibilities, and cries, It shall be done! Let us always remember what a rich heritage was Abraham's because he dared to believe God.

The Nightingale of the Psalms

It has been said that Rev. Aycock, author of this book, has given the most beautiful exposition of this Psalm that has ever been written. He takes up the subjects, such as, "I Shall Not Want," "Rest," "Refreshments," "Forgiveness," "Guidance," etc., and gives the most comforting exposition of them. Sixty thousand copies have been printed and the book never grows old.

Price 25c a copy, or five copies for \$1.00.

Red Letter Testament and Psalm, bound in morocotal, good type, vest pocket size. Price, special, 50c. Same Testament without Psalms but with overlapping edges at same price.

Interest The Young People

of your church in missions. There is no better way to create missionary interest and zeal in any society, for that matter, than to place a copy of the book "Ukanya" in their hands. It is a true story of an African girl, interestingly and touchingly written. You cannot read how this little heathen girl endured hardship, how eagerly she accepted our Christ and the torture she went through to serve him, without having your heart quickened and stirred.

The demand for this book has been so great that we have had a new edition brought out. The price is only 60c. Don't fail to get a copy.

A good Bible is a life-time gift, and every person appreciates it.

OUR BOYS AND GIRLS

WHAT IS YOUR AIM?

"Grandly begin; though thou have time

But for one deed, be that sublime;
Not failure, but low aim, is crime!"

No doubt multitudes of people make a total failure in life simply for the lack of high aim. One cannot aim low and accomplish great and worthwhile things. As you aim so you live, work, travel and achieve. We sometimes wonder at the small achievements of highly educated people. So many of them accomplish nothing more than the uneducated, and sometimes even less. Why is it? Simply because they have no aim that is high, no great plan and purpose, and no zeal and perseverance. They are satisfied to merely live, whereas they should have a purpose for which they live that is high and noble.

So many treat an education as though it were a souvenir. They just possess it, and seem to be contented because of this, and never make anything out of it worth while. A souvenir is something to look at, and that may bring to one's mind the place where it was obtained. Thus it is with some people who have an education, it seems. So far as the real value of a souvenir is concerned it is generally worthless. To say the best of it, it generally adds nothing to one's life and home that is a blessing. You can treat an education the same way.

Reader, what is your aim? What are you living for? What do you want to accomplish? How are you spending your life? What are you doing with your education, or with your talent? How are you spending your time? If you aim merely to exist your life will be a failure. In the first place every soul should aim to live for, serve and please God. Short of this, life shall be a failure. This is especially so when it comes to the great beyond to which we are all going. If we miss Heaven we have missed everything worth while.

Our aim should be to serve and worship Almighty God and do his will always. In doing this we shall be true servants one of another. To bless the world one must live a sublime life of service. Jesus said, "He that would be greatest among you, let him be your servant." One's aim should be to live nobly, be a blessing, please God and die triumphantly. Amen.

Walter E. Isenhour.
Cherryville, N. C.

Dear Aunt Bettie: I have been a reader of *The Herald* since last July, and I regret I didn't subscribe for it sooner. I enjoy reading every line of it. It is welcome in our home. I praise the Lord for saving me ten years ago. It is my delight to try to serve him every day. I thank him for a Christian husband. We are both seeking sanctification. We had a splendid camp meeting at Corbin. Rev. Harry Blackburn was our speaker and Bro. Victor Bergman song leader. We thank God for a preacher like Bro. Blackburn. Bro. Bergman sang many beautiful songs of praise. We are hoping they both shall have the opportunity to be our workers again next year. We will be glad to hear from any of the cousins and will answer any letter we receive. We have four small daughters.

Mrs. Lloyd Abner.
Corbin, Ky.

Dear Aunt Bettie: I hail you from the "Happy Hills of the Ozarks, the Land of a Million Smiles." What a healthy state this is to live in, too! I began reading *The Herald* about the first of the year. I enjoy it very much. Some of the letters on the Boys and Girls' Page are so very interesting that I always read page ten. I have belonged to the Methodist Church for the past eight years. I enjoy any kind of church work, especially Missionary work. I belong to the Woman's Missionary Society, which we organized two weeks ago.

There are only eight members in our society, but we enjoy doing God's work. We are planning to build a Methodist Church and the Woman's Missionary Society pledged to pay \$100 on the building. We are small in number, but we trust God will help us to raise this amount. My father is the pastor of the Methodist Church here, but as we haven't any church building, we worship in the school building. My father is pastor of the War Eagle Circuit in the Fayetteville District of the North Arkansas Conference of the M. E. Church, South. I am a girl twenty years old. I have hazel eyes, dark brown hair and a round face. I tip the scales to 132 pounds and measure to the height of 5 feet, 6 inches. I would enjoy receiving letters from all who care to write me. I will try and answer all I receive. Please pray that we may accomplish the work which God has set apart for us to do.

Lorene Henson.
LaRue Star Rt., Rogers, Ark.

Dear Aunt Bettie: I was very glad to get your letter and I enjoyed it very much and am awful sorry that I cannot contribute more to your appeal. I am sending you 25 cents and hope it will be used to the honor of our blessed Lord. I send my humble prayer for God's blessings upon Asbury College and upon you that he will bless you with each blessing that you need. I am a little cripple boy twelve years old. I was born with my lower limbs paralyzed. I cannot walk but I can crawl, for which I am thankful. I had an opening in my spine that caused my trouble. My back is too weak to walk on crutches. Mother teaches me at home. I am a member of the Baptist Church; was converted nearly two years ago. I love to work for Jesus and tell the wonderful story of his love. I can sing and I get lots of blessings out of it. I have been singing solos in churches since I was four years old. Since I was eight years old I have been reading the Holy Bible and making talks on it. I feel God is calling me to preach, but I have not fully surrendered yet. I am the only child in our family. My brother has gone on to be with Jesus, and Daddy has been sick since June 10. He is away from home now under treatment of the doctors and Mother and I get lonesome. Pray that God will restore his health soon and he might be back home. I enjoy reading your paper; it is food to my hungry soul. I am sure God will bless the one who had *The Herald* sent to me. We don't get to go to church since Daddy got sick, and *The Herald* is a ray of sunshine to all of us each week. If my letter should be put on page ten in your paper I hope that the one who subscribed for the paper for me will see it and write me and tell me about it.

Your brother in Christ,

Devan James.
Bronte, Texas.

Dear Aunt Bettie: Will you let me tell what Jesus has done for my soul? I am young but am enjoying a deep experience in God. Jesus saved me when I was sixteen. I fell from God's grace once when I began reading novels and neglecting my Bible and prayer. I soon lost God's smile. If you want to keep a good experience read only good literature. I did not realize I had backslidden in my heart. I went to the altar to get sanctified but God showed me later that I was gloriously reclaimed instead. I began to seek the Holy Ghost. My prayer night and day was: "Let me die." I had given up picture shows, novels, short sleeves and bobbed hair when God saved me but now I needed a clean heart. God was faithful and after thirteen days of dying out to self the Holy Ghost came. Boys and girls, don't ever let the devil tell you you can't do anything for God. You can! Six years ago I lost my hearing. Does that dis-

courage me? No! There is a determination in my heart to do something for God. Strange as it may seem God has called me to preach. My heart is burning to go to that little town or community where Holiness has not yet been. In spite of my bad hearing I have had three years of Bible and am almost through my high school. Lord willing, I shall then specialize in music. I have had no money to help me. I have had to work for my education. I'm only telling you this to prove that you can do something for God. Last summer I preached all the time and God helped me. Don't ever get discouraged. Never give up. Get a real experience, determine to be your very best and God will use you.

Just for Jesus,
Thelma Benbrook.

Dear Aunt Bettie: Will you please give a woman from old Kentucky room to introduce herself to all the readers of *The Herald*? This is my first letter and I hope to see it in print. I am 34 years old, have brown hair, blue eyes, my height is 62 inches. I am a Christian; the Lord saved me when I was thirteen years old and I have been serving him since that time. I live in the very heart of the mountains of Eastern Kentucky where we have holly, mistletoe, walnuts, etc. I would be glad to exchange any or all of the things I have mentioned for used clothes. Would be glad to hear from any one who reads this letter. The next time I write I promise to talk about something more interesting than myself.

Mrs. Joe Smith.
Essie, Ky.

Dear Aunt Bettie: May I join your happy band of boys and girls? I do not take *The Herald*, but my friend does, and I always read it. It sure is an interesting paper to read. I am five feet, five, have dark brown hair and eyes. I weigh 100 pounds. I will be fourteen years old soon. Won't some of you boys and girls write to me? I would like to hear from those between the ages of fourteen and twenty. I'll answer all letters.

Pauline Grace.
Sinton, Texas.

Dear Aunt Bettie: May I break into your nice circle again? I still love the Lord. He is so good to us if we will only do his will. I would like the Christians' prayers that I may grow stronger in his love each day. I have always been interested in evangelistic work and I think it's wonderful. It would indeed make me very happy to hear from those who are in that kind of work. I would also like to hear from all other Christian boys and girls. I will be nineteen my next birthday. Let the letters fly to

Willa Mae Hale.
Box 22, Sinton, Texas.

Dear Aunt Bettie: I am not one of the youngsters who are having their letters printed on page ten, but I thought perhaps a letter from an elderly man might be of interest to some of our boys and girls. I am an invalid having been badly crippled in body since a boy of eighteen, and now at the age of 76 I have become almost a helpless invalid, except for the use of my hands, which God has graciously permitted me to retain that I might be able to write and send forth tracts, poems, and booklets with the hope of helping some needy souls into a deeper and more blessed experience in the Christian life. I have always been fond of children; these little ones have been my constant helpers and comforters all through my years of affliction, and I still love their company and friendship in spite of my 76 years, and my helpless condition. I know by your letters that many of you are trying to live Christian lives, and desire to be good and do the things that please Jesus. I know also the many trials and temptations and hard things you meet with to try your faith and patience, and to discourage you in your effort to live holy lives. You know that when Jesus was on earth he was with his twelve disciples all the time. They walked together through the fields and country,

The Promise Is To You!

By J. Edwin Orr.

10,000 Miles of Miracle—to Palestine, with helpful chapters on the Filling of the Spirit. The human touch is ever present—arriving in Paris with next to nothing, snubbed in the Balkans, apparently stranded in Rumania, stirring meetings in Turkey, prayer in the Tomb of our Lord—A wonderful story of answer to prayer and an assurance that the promise is to all who will receive. Price, 50c.

through towns and villages, and when night came they went into the same house and slept under the same roof, and ate and drank at the same table. They were continually together. When the time came for him to go back to Heaven, he said to his disciples, "Lo, I am with you always, even unto the end of the world." What a precious promise! Just as really as Jesus walked and talked with his disciples, so really can you have Jesus with you.

But dear young reader, have you the witness in your heart to this blessed experience? If not, you are missing a privilege, for our Lord Jesus is only waiting and longing to come into your life.

Uncle Charlie Cox.
Los Angeles, Calif.

Dear Aunt Bettie: Will you let an Alabama girl join your happy band of boys and girls? I sure do like to read page ten. I am twelve years old. I belong to the Methodist Church. My teacher is Mrs. H. C. Blackwood. I am guessing Mary F. Buckner's name is Frances. Opal Smith's name is Inez. I hope this escapes Mr. W. B., for it is my first letter to *The Herald*. I would like to see my letter in print.

Virginia Hunt.
Cleveland, Ala.

Dear Aunt Bettie: I have been a reader of *The Herald* for the last few months and may I say it has been a great blessing to me. I enjoy reading the sermons each week from the holiness preachers and the great revivals that are going on in different states; also the letters on page ten. Dr. Morrison is a good preacher. We need more like him. I request the prayers of Christian people that I might do God's will at all times; pray also that I may be restored to my health and strength again if it be his precious will. I hope to see my letter in print.

Mrs. M. J. Morris.
Rt. 1, Elizabeth City, N. C.

Dear Aunt Bettie: My grandpa Maby takes *The Herald* and I sure do enjoy reading page ten. I am a little girl seven years old Nov. 2. I have reddish brown hair, blue eyes and fair complexion. Have I a twin? I go to school and am in the third grade. My teacher is Miss Frances Hill. I have two little brothers, Billy Donald five, Joe Byron, two and a half years old. We go to Sunday school most every Sunday. My first name begins with M and ends with A. Who can guess it? I would like to hear from some of the little girls and boys. This is my first letter to *The Herald* and I want to see it in print.

M. Jeane Gream.
Mansfield, Tenn.

REQUESTS FOR PRAYER.

Mrs. H. B. Brown requests prayer for her husband who is sick in the hospital, that he may be restored to health.

Mrs. J. P. D.: "Pray for my son who was in a wreck and not saved."

Mrs. L. B.: "Please to pray that God will heal my body, and that I may be wholly given up to do his will."

Everybody loves the Twenty-third Psalm. "The Nightingale of the Psalms" is one of the most beautiful expositions of this Psalm, and has been treasured by everybody who has owned a copy. The price is 25c each, five copies for \$1.

FALLEN ASLEEP

McQUAY.

James William McQuay was born May 8, 1877, at Dundalk, Ontario, Canada, and departed this life Nov. 17, 1935, aged 58 years, 6 months and 9 days. He was the son of Christian parents. His mother died when he was but fourteen. At the age of 23 he went to Western Canada taking up a homestead in the province of Manitoba where he resided for 21 years. In 1904 he was married to Annie L. C. Mooney of Inverness, Quebec. To this union four children were born. Fourteen years ago the family moved to Texas and settled a mile west of what is now known as Elsa. Shortly after coming to Texas the deceased declined the nomination from his former constituency to run for Member of Parliament on the Farmer-Labor ballot. There was never any cause for regret in this choice for a few years later at a revival meeting in Carlson schoolhouse he entered into the experience of holiness that set him on fire as a consecrated lay evangelist of the cross. To rich and poor, good and indifferent, he preached Jesus Christ, never letting an opportunity slip by to witness to God's marvelous grace. As an early pioneer the deceased was active in the Carlson Sunday school and superintendent of it for a number of years. During the past few years he was an active worker in the Ebony Heights Sunday School.

As a citizen he was well known and respected by all who knew him. He served as the first president of the Chamber of Commerce of Elsa. While his life was devoted to the cause of Christ, he took an active interest in the civic growth and betterment of his community. He was a firm believer in the doctrine of Christ's second coming and believed his coming to be so imminent that it kept his heart at a white heat with a passion for the salvation of the lost. He was a student of prophecy, correlating events of today with prophecy written centuries past. The Bible was his constant text-book; its truth his never-failing message to all men. His prayer-life revealed the source of his power, for it was his custom to rise every morning at three to pray and intercede for others at the throne of grace. He was a devoted husband and loving father, whose example set a pattern to be emulated by all.

He leaves to mourn his departure, his wife, two sons Alvin and Clifford and one daughter, Mrs. G. H. Bohlke, one sister, Mrs. Alice Clement and two brothers, Clair and Glen. One daughter, Zella, pre-deceased him thirteen years. Besides, there remain a host of friends who mourn his passing yet rejoice in his hope.

Sleep on, beloved, sleep, and take thy rest;
Lay down thy head upon thy Savior's breast;
We love thee well, but Jesus loves thee best—
Calm is thy slumber as an infant's sleep
But thou shalt wake no more to toil and weep;
Thine is a perfect rest, secure and deep—
Until we meet again before His throne,
Clothed in the spotless robe He gives His own,
Until we know even as we are known,
Good-night!

"Blessed are the dead who die in the Lord; yea saith the Spirit, that they may rest from their labors; and their works do follow them."

"Precious in the sight of the Lord is the death of his saints."

Mrs. Frank Yoder.

FERGUSON.

Mrs. Sarah Ferguson aged 82 years left this world Saturday, November 30, 1935, at 1:25 P. M. to join her Savior and loved ones over there. As long as I can remember The Pentecostal Herald has come into our home. She always read and enjoyed every word in them, and the past three

years she has been making her home with me and unable most of the time to get to church, she just leaned on her paper for her spiritual food. She never destroyed a paper but passed them on to some one she felt needed them.

She was a wonderful Mother. A Christian in every way. The past few months she has been failing, but she always read her papers or was offering them to some of the family. She carried one in her hand most of the time. She read her Bible and sang the hymns she loved so well; almost the last thing she ever said to me during her terrible suffering was to tell me that the Lord had promised to never leave her nor forsake her. She had been a member of the First M. E. Church in East Liverpool, Ohio, 70 years, having been converted when 12 years old. She always attended Hollow Rock camp meeting but was not able to go this year, and she surely did miss it.

Funeral services were conducted by Rev. Paul Secrest, assisted by Rev. R. C. Ehrheart. Rev. Chas. Loney sang "The Last Mile of the Way," and "In the Sweet Bye and Bye." Her body was laid to rest beside her husband and son to await the coming of her Lord.

Her daughter,
Mrs. Agnes Marker.

McDONALD.

Geneva Ethel McDonald, daughter of Martin E. and Lassie McDonald, was born in Coffeen, Ill., July 30, 1911; departed this life at her home near Eldorado, Ill., Nov. 29, 1935, aged 24 years, 3 months and 29 days. When she was six years of age her parents were living at Newton, Ill. She was sickened by a drug poison, which brought her near death's door. The attending physician entertained but little hope for her recovery. In a prayer meeting held in Eldorado, Ill., in which her father was the leader, God manifested his mighty power and touched her body and healed her. This was in April, 1917. She was converted in 1925 in a service of the Detroit Holiness Association under the ministry of Rev. John F. Owen, and sanctified wholly at the Beulah Holiness Camp Meeting after a great sermon by Rev. D. E. Wilson in 1935.

Geneva was never strong in body, following an illness in 1919, but her simplicity of faith and humble spirit enabled her to bear her afflictions patiently. Her heart has always been devoted to God and the truth of holiness and beauty of Christian character, that made for her a large place in the hearts of her loved ones, her friends and community. She often expressed a desire to enter the missionary work and hoped to enter God's Bible School for that preparation. These cherished hopes were never attained.

She leaves to mourn their loss a broken-hearted father and mother, one grandfather, C. A. Irvin, of Eldorado, Ill.; one sister and brother-in-law, Mr. and Mrs. W. H. Graddy, of Mill Shoals, Ill.; one uncle and aunt, Mr. and Mrs. E. A. Irvin, of Detroit, Mich., and a host of near relatives and friends.

My hour is come and angels round me wait
To take me to their glorious happy state;
Where free from sickness, death, and every pain,
I shall with God in endless glory reign.
Transporting thought! Thou dearest ones adieu!
I feel no sorrow but in leaving you;
Oh, thou, my comfort thought and only care,
In these last words thy kindness I'll declare.

The funeral services were conducted by Rev. Eva Davis, assisted by Rev. Burch, and Rev. L. F. Vise, of Flat Rock, Ill. Interment was at Hickory Hill cemetery near Broughton, Ill.

ST. LOUIS, MISSOURI.

Rev. Oscar B. Lyon is campaigning

in St. Louis for a mighty work for God, having closed a very successful revival at Lighthouse Mission, where many prayed through. God honored his work there. Rev. N. Turnbough is their faithful pastor. Rev. Lyon is pushing the battle in the Union Mission Association Hall, 4800 N. Broadway. Pray that God may bless these meetings.

"VISITATION" EVANGELISM Vs. MASS EVANGELISM.

Rev. C. E. Walker, D. D.

Why Evangelism? In our continental United States there are about twenty million Roman Catholics, and forty million non-Catholics known as Protestants. Over against this body of nominal Christians we have forty million of unchurched or non-church-goers.

Do the Christian adherents believe the system of faith to which they have subscribed? Are we convinced that "Except a man be born again he cannot see the Kingdom of God?" Are we sure that accountable sinners are lost? That except sinners repent they shall perish? And that "who-soever shall call upon the name of the Lord shall be saved?" But "how then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?"

This leads up to the great question as to how evangelization of the unchurched masses may be accomplished. In recent years the evangelical churches have almost surrendered the old-time method of calling the people together in revival campaigns, once denominated "protracted meetings." In these regularly conducted revival efforts the masses were invited to hear the essential Bible doctrines presented, the messages being so fervently proclaimed as to convince the judgment of listeners that the minister believed the messages to be the substance of inspired truth, the convinced hearers surrendering to heartfelt conviction as a sinner needing a Savior, and in the acceptance of that truth as fact he experienced and entered into a conscious evidence of the truth of the involved doctrines of sin and redemption.

Souls not conscious of a lost condition do not seek a Savior. Hence the necessity of an earnest presentation of such truths as encompass the situation and condition, leading the unconverted soul to acknowledge his need for pardon, regeneration and adoption into the family of the redeemed. But merely conceding himself a sinner in a sort of "common lot," as that "all have sinned," is not an adequate acceptance of pardoning grace; there must be an acknowledgment of personal sin, standing alone, as it were, at God's judgment seat.

Just here is the suggestion of the need for old-time dealing with souls as personal sinners. The challenging truth-statements must be so presented as to "find the sinner" as though he were the only condemned soul being dealt with. But can the scriptural truth be so presented to the unsaved in any other way than en masse?

Modernist ministers adopting the so-called "Visitation Evangelism" call on the people in home or shop,

speak "softly" of the need to "join our church" (emphasizing "our") and with no possible chance of a conviction for personal sin the solicited person joins the church, keeps on in his old worldly ways, no repentance, no prayer, and so no salvation.

We challenge any minister with less grace and spirituality than Harry Moorehouse, the Collier English preacher, to venture to talk in home or shop to a soul about his specific sins. Who dares to canvass the Ten Commandments one by one with a member of polite society in home or counting-house and ask, "Have you committed this sin?" or "this?" And not until the Holy Spirit has had access to a conscience awakened by truth and acknowledged by the soul who needs salvation that he is in such need there cannot be pardon and regeneration.

But here comes more of stern necessity in our desire to see the unchurched saved. How are these to be assembled to hear the message of salvation. The church houses are without adequate seating capacity; should all the non-church-goers of most any community suddenly decide to "Go to church next Sunday," these could not be seated. No adequate provision has been made to care for the masses. Then again, the toilers in the common walks of life feel that "No man careth for my soul." What is to be done about the commanding order of the Great Commission given by our Savior?

There is much more to be said along the lines here merely given as a hint, and the writer will be glad to correspond with any consecrated soul who cares to write for such information as has been gathered in surveys made in many states—what is being done and what is not being attempted to reach the masses. Pray for the unchurched.

"BRETHREN, PRAY FOR US."

Forty-five years ago, Rev. V. A. Dake prayed that we might go as a missionary to Australia. Now, after these many years, I feel the time has come to go and set fire to that great Island, yea, Continent, almost as large as the United States.

I do not know a soul there, except by correspondence. But it seems there is not a single Holiness Movement in all the land. Of course Satan will oppose our getting a foothold; hence, I beg your prayers and blessing. If God undertakes, as he did in South Africa, all will be well. On my first trip there, I did not know a soul except two by correspondence. But this trip opened more doors than we could fill, hence we returned with wife and daughter for a fruitful eight-months' campaign and the end is not yet.

I hope to meet them in Capetown next August and from there evangelize and finally reach Brother Haley's new field, near the equator where daughter Esther expects to remain as a missionary. Yes, at my age (66), I need prayers and protection. If you feel led to write a line, direct to 523 Coleman Ave., Los Angeles, Calif. I expect to sail, February 5.

Yours for souls in Every Land,
E. E. Shelhamer.

Who shall ascend into the hill of Jehovah? And who shall stand in his holy place? He that hath clean hands, and a pure heart. Psalm 24:3, 4.

SUNDAY SCHOOL LESSON

By O. G. MINGLEDORFF.

Lesson III.—January 19, 1936.

Subject.—Jesus Prepares for his work. Luke 2:21, 22; Luke 4:1-13.

Golden Text.—Thou shalt worship the Lord thy God, and him only shalt thou serve. Luke 4:8.

Practical Truth.—With every temptation God has made a way of escape.

Time.—Early in A. D. 27.

Places.—The Jordan; the wilderness of eastern Judaea.

Parallel Accounts.—Matt. 3:13 to 4:11; Mark 1:9-13.

Introduction.—James (1:12-15) gives us some inspired words concerning temptation: "Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him. Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man: but every man is tempted when he is drawn away of his own lust, and enticed. Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death." That is the picture of a chaste soul tempted through its normal appetites, and being led into sin by yielding to the tempter. Many sanctified souls fall at this point.

It may be proper to discuss this matter a little further. One is sometimes asked how a pure soul can be tempted. Some can't understand how Jesus Christ could be tempted when he was perfectly holy. Certainly he could not have been tempted through carnality; for he had none of that. No more can an entirely sanctified person be tempted through the carnal nature; for that has been destroyed. All this is true; and yet one may be tempted through an appeal to his normal desires. Our desire for food is normal and right; but one is often tempted to eat too much. We are commanded to eat to the glory of God. Jesus was tempted at this point. To use an illustration that seems to be in everybody's thoughts these days; the sex appeal is right and holy; but it must be kept under proper control. Knowledge is good; but one must not run into sin in search of it.

The thought of the lesson, marked Practical Truth, contains a blessed thought. There is no way to escape temptations as long as we are in this world, and the devil lives (maybe it is good for us); but it is comforting to know that, while God tempts no man to do evil, but allows Satan to tempt us, he always makes a way of escape for the tempted soul. Many times when Satan has thought to completely trap us, we have found an open door, and through that we have made our escape.

We make confusion by confounding trials with temptations. When James says: "Count it all joy when ye fall into divers temptations," I think we would come nearer to his meaning if we used the word trials. In the Revised Version it is so stated in the margin. While God does not tempt men to do evil, I think it safe to say that he does test us for our own good.

The best safeguard against temptation is the fullness of the Holy Ghost. Jesus Christ met the devil and conquered him, not because he

was God, but in the power of the Divine Spirit. He met his temptation on human grounds, using no power but what is vouchsafed to every child of God. On any other ground his temptation and victory could have been no example to us. The Christian is more than a match for the devil, if he is filled with the Holy Spirit.

It is useless to discuss the possibility of Christ's falling into sin. Theologians have wasted much precious time and labor fussing about his peccability and his impeccability, but have accomplished nothing. The matter is too deep for our brains; so we shall let it rest till we know as we are known.

We pray, "Lead us not into temptation." Maybe it would help a great deal for us not to go into temptation. Some people tempt themselves, and then blame the devil for what they themselves have done. I'm not going to exonerate the devil; but it is not fair to charge him with our own faults. Keep in the middle of the highway of holiness, and you will be on safe ground. Hide the law of the Lord in your heart, that you may not sin against him. Jesus met Satan with Scripture. Go thou, and do likewise.

Comments on the Lesson Text.

21. Now when all the people were baptized.—This must be a Hebraism. All who desired baptism at that particular time and place were baptized; but the record seems to show that John baptized others at a later date. Jesus also being baptized.—Why? Was it for an example? Then it should have preceded the baptism of the people. But he was 30 years of age. That was a bad example, if it was an example. There is a mistake somewhere. There had to be a reason for his baptism. John baptized the people because they were sinners; but Jesus was free from sin. I have found no reason for his baptism except the fact that it was a part of the initiatory ceremony into his high priestly office; the other part of the ceremony being the anointing with the Holy Ghost. No living man knows how John baptized him; nor does it matter in the least. Guess all you please; but when you have guessed, it will be only a guess. Of one thing I am certain, no one can follow him in baptism, unless he can rob him of his high priestly office. I shall not attempt that.

22. The Holy Ghost descended in a bodily shape like a dove upon him.—Here we have something worthwhile. We have fussed so much about a little bit of water that we have lost sight of the anointing with the Holy Ghost. It was that which equipped Jesus for his work—not his baptism with water. He was not baptized with the Holy Ghost, but anointed. We need the baptism with the Divine Spirit to purify our hearts; but we need frequent anointings, refillings, to keep us "filled with the Spirit." In this verse we have the doctrine of the Divine Trinity set forth. The Son is anointed with the Spirit, and the Father gives his endorsement.

Luke 4:1. Jesus... was led by the Spirit into the wilderness.—Matthew adds: "To be tempted of the devil." Some modern wiseacres tell us there

is no devil; but Jesus Christ had a battle with him; and it has not been discovered that he has ever been annihilated. He was still alive early this morning; for I met him, and had a tussle with him.

2. Being forty days tempted of the devil.—The devil plied his temptations during the entire period of forty days; but the onset culminated in the three recorded temptations. Satan must have reserved his biggest guns for his final attack. Jesus ate nothing for forty days. In former days infidels laughed at this; but they have quit laughing since numbers have performed the like feat during the last few years.

3. The devil said unto him.—I wonder if he spoke in audible tones. His purpose was to take advantage of the Lord's hunger; so he tempted him to turn a stone into a loaf of bread; but he failed.

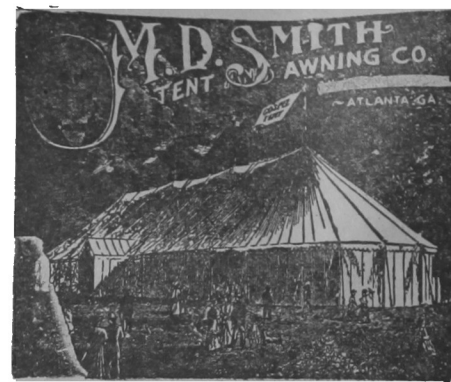
4. Jesus answered him.—There was no failing; but a quotation came like a rifle shot from Deut. 8:3: "Man shall not live by bread alone, but by every word of God." Satan can't stand Scripture, especially when it is quoted "with the Holy Ghost sent down from heaven."

5. Taking him up into an high mountain.—Matthew and Luke reverse the order of these last two temptations; but the sense is the same. I am in doubt as to whether or not this taking up into a high mountain is literal or figurative. I am inclined to the opinion that through some occult power the devil made all the kingdoms of earth appear in a vision to the Son of God. Certainty is impossible here.

6. All this power will I give thee, and the glory of them.—That was a subtle temptation. Satan knew that Jesus Christ had come to capture the world; so he suggests an easy method. Why suffer and toil for years for something that could be had in a moment? But he demands his price: "Worship me." Satan misunderstood Christ; or he never would have made such a suggestion. He lied, for he does not own this world. He is a usurper offering stolen goods to the rightful owner, and charging a price that would have made the rightful owner his property, and his slave. The Master's reply is the deathblow to all idolatry. "Worship God!" that settles it for time and eternity.

7. Set him on a pinnacle of the temple.—This looks literal; and maybe it was. I shall not split hairs. One thing is certain: The temptation was real. Here we have the sin of presumption. Jesus would take no short cuts to power. Ordinary men would, if they could. When one tries to handle live rattlesnakes to show the multitudes how holy he is, he is committing this horrible sin of presumption. Jesus calls it tempting God. I have heard something about fools rushing in where angels fear to tread. Let's be plain about it: That whole business is inspired of the devil, and dishonors God's work among men. I hear a wild fellow screaming to his flock as one did some years ago: "That man is committing the unpardonable sin; he is speaking against the work of the Holy Ghost." Not a bit of it. God declares that he is not the Author of such confusion. No, no; I'm just fighting the devil, as Jesus was doing when he commanded him to get behind him.

13. The devil... departed from him



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for a season.—Mark you, it was only for a season. He never gives up the fight as long as there is a ghost of a chance to win. Matthew adds something that Luke omits: "Angels came and ministered unto him." Maybe some of us have felt the same blessed consolation, but failed to recognize its source; for God's angels are "ministering spirits, sent forth to minister to them who shall be heirs of salvation."

Harry E. Stanley: "We are glad to report great victory in our recent revival at Beulah, Michigan. Backsliders were reclaimed, souls converted, and believers sanctified. We enjoyed the ministry and fellowship of our brother in Christ, Rev. J. R. Parker, the evangelist for the meeting. We heartily recommend him to any pastor desiring one who preaches the whole word without fear or favor."

REV. H. H. JONES,

Presiding Elder of the Henderson District, Louisville Conference, M. E. Church, South, writes me that there are many destitute people living within his area whom he would be glad to assist if he had the means to do so. I am aware that every community has its share of dependents who have to be cared for, but I am writing this notice so that if there should be any one who feels led to make a contribution to these people on Dr. Jones' district they may get in touch with him by addressing Rev. H. H. Jones, D. D., Henderson, Ky.

Mrs. H. C. Morrison.

REVIVAL AT DAVIS, ILLINOIS.

We want to thank our friends for their prayers for a Holy Ghost revival at Davis, Ill. It has come to pass. We closed our meeting Dec. 16, with great victory. Six were at the altar for salvation and a number of others for heart purity. There have been twenty-five sought the Lord for salvation and several for heart purity among whom there have been some wonderful victories. We have had some of the most definite work done here that we have known anywhere, regardless of the fact that there has not been a revival of the kind in many, many years.

Because I was not able to get the help desired for the meeting, I went into it myself feeling that the Lord was leading that way. A consecrated lady led the singing and we had a most wonderful meeting. Souls have been saved, backsliders reclaimed, and believers sanctified. The Word of God has been preached, the church edified and God glorified. We expect the work to move on from victory to victory.

We request prayer for another revival at Dakota, Ill., where Rev. and Mrs. Chester Miller, of Taylor University, Upland, Ind., will aid in the services. I shall probably do most of the preaching.

Sincerely, a servant of God, looking for his soon coming.

Jesse D. Epps, Pastor.

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provements have been made to the property of the Lytleton Street Methodist Church." A hall which Dr. Wimberly established beneath the parsonage has been named for him by his grateful parishioners.

J. H. Osborne, mayor of Camden, sent the following communication to Mayor C. C. Chavous of Allendale, following the transfer of Dr. Wimberly to Allendale:

"Dear Sir: Since Dr. Wimberly, who has served as our pastor of the Methodist Church here for the past three years, and is now to move to your city within the next few days, I am writing to let you know the kind of citizen he has been in Camden.

"He is one of the most energetic men I have ever known, aggressive and progressive in everything he undertakes, he will follow through until

he accomplishes his purpose. He has been a valuable citizen here and we regret very much to lose him. You are to be congratulated on his coming there."

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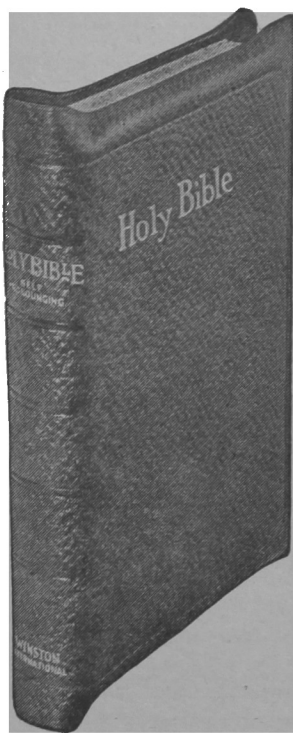
Vanceburg, Garrison, Jan. 26, A. M. Hillsboro, Poplar Plains, Jan. 26, P. M.

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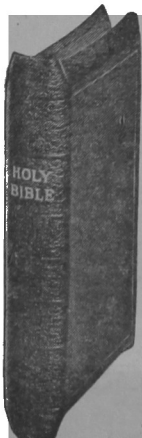
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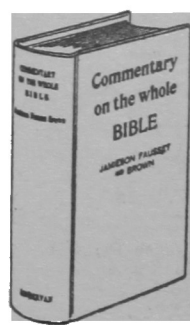
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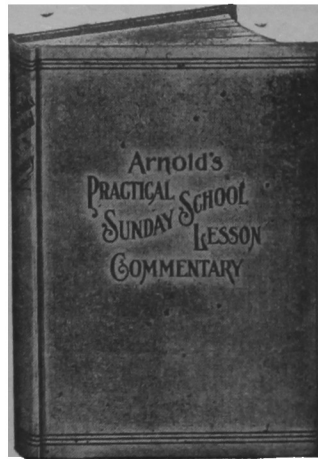
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Carlisle, Feb. 19, P. M.

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Bloomington, Ill., Dec. 27-Jan. 12.
Pittsburgh, Pa., Jan. 14-26.
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BROOK BROTHERS.
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Albany, Ky., Jan. 10-Feb. 1.

BERRY, J. A.
(3720 So. Wigger St., Marion, Ind.)
Yale, Mich., Jan. 5-26.
Englewood, Ohio, Jan. 28-Feb. 16.

BLACK, HARRY
(Newsboy Evangelist, Holiness-Propheti-
cal Evangelism, 511 Coleman Ave.,
Los Angeles, Calif.)

BUSH, RAYMOND L.
(P. O. Box 45, Sebring, Ohio)

BROWN, R. D.
(Jamestown, Tenn.)

CALLIS, O. H.
(409 N. Lexington Ave., Wilmore, Ky.)

CARNES, B. G.
(Wilmore, Ky.)

CARTER, JORDAN W.
(Wilmore, Ky.)

CHURCH, JOHN R.
(Conf. Evangelist, 636 S. Green St.,
(Winston-Salem, N. C.)
Cambridge, Mass., Dec. 29-Jan. 12.
Newport, R. I., Jan. 13-26.

CLEVELAND, FRED AND DAUGHTER.
Elnora, Ind., Jan. 2-19.
Epsom, Ind., Jan. 20-Feb. 9.
French Lick, Ind., Feb. 12-March 1.
Farmland, Ind., March 8-22.

COLEN, B. H.
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COUCHENOUR, H. M.
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Bellaire, Ohio, Dec. 29-Jan. 12.
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Hendricksburg, Ohio, Jan. 26-Feb. 9.
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COX, DORSEY M.
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Greenville, Pa., Jan. 5-26.

COX, W. E.
(Freedom, N. Y.)
Grand Rapids, Mich., Jan. 17-26.
Hamilton, Ont., Feb. 2-26.
Cedarville, N. J., March 1-15.
West Chester, Pa., March 22-April 5.
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Assembly, April 7-10.
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CROUCH, EULA B.
(Evangelist and Children's Worker, Law-
renceville, Ill., Rt. 1)
Xenia, Ill., Jan. 5-26.
Beaver Creek, Ill., February.

CROUSE, J. BYRON
(Rt. 3, Box 478, Greensboro, N. C.)
Nov. 27-Dec. 10, Indiana, Ohio, Kentucky.
Coshocton, Ohio, Jan. 5-19.

CUNNINGHAM, MOODY B.
(Box 2372, DeSoto Sta., Memphis, Tenn.)
Greenville, Tex., Jan. 5-26.

DAVIDSON, OTTO AND WIFE
(Bladensburg, Ohio)

DECKER, WALTER REED
(Song Evangelist, Centerville, Pa.)
Cochran, Pa., Jan. 5-15.

DICKERSON, H. N.
(2608 Newman St., Ashland, Ky.)
Pueblo, Colo., Jan. 14-26.
Richmond, Ky., Feb. 2-16.
Charleston, W. Va., Feb. 18-March 1.

EDWARDS, WESLEY G.
(415 Kendall Ave., Los Angeles, Calif.)
Time taken until Spring, 1936.

FERGUSON—CSEHY EVANGELISTIC PARTY.
(Dwight H. Ferguson and his Csehy Mu-
sical Messengers, Cardington, Ohio)
Mt. Vernon, Ohio, Jan. 5-19.
Dayton, Ohio, Jan. 21-Feb. 9.
Akron, Ohio, Feb. 12-March 1.
Cranford, N. J., March 4-15.
Lancaster, Pa., March 17-29.
Brocton, Mass., April 1-19.
Portland, Maine, April 22-May 3.

FLEMING, BONA.
(2952 Hackworth St., Ashland, Ky.)
Roanoke, Va., Jan. 1-12.
Hattiesburg, Miss., Jan. 14-26.
Pittsburgh, Pa., Feb. 3-8.
Chillicothe, Ohio, Feb. 9-23.
Newport, Ky., Feb. 24-March 8.
Muncie, Ind., March 9-22.
Muskogee, Okla., March 24-April 5.
Indianapolis, Ind., April 13-26.
Holiday Cove, W. Va., April 28-May 10.
Coshocton, Ohio, May 12-26.

FLORENCE, L. O.
(208 So. Walnut Ave., Wilmore, Ky.)
Irvine, Ky., Jan. 6-26.

FOSSIT, D. W. AND WIFE.
(1039 E. Kentucky St., Louisville, Ky.)
Olean, N. Y., Dec. 31-Jan. 19.
Nedrow, N. Y., Jan. 21-Feb. 9.
Indianapolis, Ind., Feb. 19-March 8.
Bluffton, Ind., March 10-29.

FOWLER, W. C.
(722 Madison Ave., Cambridge, Ohio)
Ypsilanti, Mich., Dec. 29-Jan. 12.
Lawrenceville, Ill., Jan. 19-Feb. 2.

FUGETT, C. B.
(2813 Newmain St., Ashland, Ky.)
Dayton, Ohio, Dec. 30-Jan. 12.
Columbus, Ohio, Jan. 14-26.
Winchester, Ind., Jan. 29-Feb. 9.
Miami, Fla., Feb. 12-23.
Atlanta, Ga., Feb. 24-March 8.
Lansing, Mich., March 15-29.

GADDIS-MOSER EVANGELISTIC PARTY
(Olivet, Ill.)
Lexington, Ky., Dec. 29-Jan. 12.
Charleston, W. Va., Jan. 13-26.
Columbia, S. C., Jan. 27-Feb. 9.
Brent, Ala., Feb. 12-16.
Washington, Ind., Feb. 20-March 1.
Harrisburg, Ill., March 3-22.

GOODMAN, M. L.
(Ionia, Mich., 408 1/2 W. Wash. St.)
Lansing, Mich., Jan. 5-19.
Indianapolis, Ind., Jan. 26-Feb. 9.
Grand Rapids, Mich., Feb. 16-March 1.
Detroit, Mich., March 15-29.
Gloversville, N. Y., April 5-19.
Binghamton, N. Y., April 20-25.

HAMES, J. M.
(Greer, S. C.)
Coshocton, Ohio, Jan. 5-19.
Carmel, Ind., Jan. 20-March 1.
New Castle, Ind., March 2-22.
Allentown, Pa., March 29-April 12.
Johnstown, Pa., April 13-26.
Ephrata, Pa., April 27-May 3.

HINMAN, MRS. RUBY J.
(Children's Worker, Pianist, Independence,
Ohio)
Parma, Ohio, Jan. 2-22.

HODGIN, G. ARNOLD
(1804 Washington Blvd., Chicago, Ill.)
Mt. Gilead, Ohio, Jan. 5-19.
Alum Creek, Ohio, Jan. 19-Feb. 2.
Tecumseh, Mich., Feb. 16-March 1.
Mt. Pleasant, Ohio, March 8-22.
Newport News, Va., March 29-April 12.
Pomona, N. C., April 19-May 3.

HORTON, NEAL
(Mountaineer Evangelist, Rineyville, Ky.)
February—reserved.
March 1-15 open date.
North Troy, N. Y., March 22-April 5.

HOOPER, L. S.
(Tionesta, Pa.)
Birmingham, Ala., Feb. 4-16.
Macon, Ga., Feb. 19-March 8.
Pekin, Ill., March 22.

HUDNALL, W. E.
(613 E. 37th St., Savannah, Ga.)
Texarkana, Tex., Jan. 1-15.
Bldorado, Ark., Jan. 16-30.

HUFFMAN, J. A.
Los Angeles, Calif., Jan. 1-12.
Upland, Calif., Jan. 13-19.
Huntington Park, Calif., Jan. 20-26.
Los Angeles, Calif., Jan. 27-Feb. 2.
Pasadena, Calif., Feb. 3-9.
Reedley, Calif., Feb. 11-March 1.

HUFFMAN, JOHN A.
(302 Morton Blvd., Marion, Indiana)
Flint, Mich., Jan. 5-19.
Sycamore, Ohio, Jan. 26-Feb. 16.
Aylmer, Ont., Feb. 23-March 8.
Listowel, Ont., March 15-29.
Open date, April 5-19.
Washingtonville, Ohio, April 26-May 17.
Open date, May 24-June 7.
Winona Lake, Ind., June 12-19.
Lincoln, Neb., June 19-28.

HUMMEL, ELLIS
(Cincinnati, N. Y.)
Cincinnati, N. Y., Jan. 1-12.
Wellsburg, N. Y., Jan. 19-Feb. 9.

JENKINS, ROSCOE
(Carrollton, Ky.)
Westport, Ind., Dec. 29-Jan. 12.
Plainville, Ind., Jan. 13-26.
Needham, Ind., Jan. 27-Feb. 9.
Burnes City, Ind., Feb. 10-23.

JOHNSON, ANDREW
(Wilmore, Ky.)
Cincinnati, O., Jan. 19-Feb. 1.

KUTCH SISTERS.
(Singing and Playing Evangelists, 787
Lebanon St., Lebanon, Pa.)

LEWIS, M. E.
(Engineer-Evangelist, 421 So. 16th St.,
Terre Haute, Ind.)
West Hollywood, Calif., Dec. 29-Jan. 12.
Medford, Ore., Jan. 19-Feb. 2.
Salem, Ore., Feb. 9-23.
Portland, Ore., March 1-15.
Woodstock, Ill., March 22-April 5.

LEWIS, RAYMOND
(Song Evangelist, 316 Euclid Ave., Van
Wert, Ohio)

LINCICOME, F.
(Gary, Ind.)
Ridgeway, Pa., Dec. 10-22.

LYON, REV. AND MRS. OSCAR B.
(New Albany, Pa.)

MATHIS, I. O.
(2923 Troost Ave., Kansas City, Mo.)
Des Moines, Iowa, Dec. 29-Jan. 12.
Ironton, Ohio, Jan. 24-Feb. 12.
Collingsdale, Pa., Feb. 4-16.
Manchester, Conn., Feb. 23-March 8.
Lynn, Mass., March 10-22.
Cleveland, Ohio, March 24-April 5.

MARTIN, M. C. AND PEARL.
Urbana, Ohio, Dec. 29-Jan. 12.

McCOMBS, CLYDE AND SON.
(Preacher, Cornet, Euphonium and Xylo-
phone, 2421 Dilman St., Terre Haute, Ind.)
Lansing, Mich., Jan. 5-19.

McGHIE, ANNA E.
(280 So. Firestone Blvd., Akron, Ohio)
Ft. Valley, Ga., Jan. 1-15.

MILBY, E. OLAY
(Greensburg, Ky.)
Dover, N. J., Jan. 5-19.

MILLER, JAMES.
(Indianapolis, Ind.)

MILLS, CLARENCE L.
(Singer, Children's Worker, Chalk Artist,
1645 S. 11th St., Lincoln, Nebr.)

MINGLEDORFF, O. G.
(Blackshear, Ga.)

MORROW, HARRY W.
Plattville, Mich., Jan. 5-19.

OVERLEY, E. R.
(54 W. Central Ave., Delaware, Ohio)
Roundhead, Ohio, Dec. 31-Jan. 17.
Effingham, Ill., Jan. 19-Feb. 9.
Whiteland, Ind., Feb. 9-March 1.
Zanesville, Ohio, March 2-22.
McComb, Ohio, March 23-April 12.
Paint Lick, Ky., April 13-May 3.

PARKER, J. R.
(415 North Lexington Ave., Wilmore, Ky.)
Gorham, Ill., Jan. 5-26.

PAUL, JOHN
(University Park, Iowa)

QUINN, IMOGENE
(809 N. Tuxedo St., Indianapolis, Ind.)
Gillispie, Ill., Jan. 5-19.
Rosiclar, Ill., Jan. 26-Feb. 9.
Unionville, Mich., Feb. 16-March 1.

REID, JAMES V.
(2912 Meadowbrook Drive, Ft. Worth, Tex.)
Panama, Guatemala, Cuba, Jan. & Feb.

REES, PAUL S.
(1400 E. 78th St., Kansas City, Mo.)
Columbus, Ohio, Jan. 8-19.
Bluffton, Ind., Jan. 26-Feb. 2.
Ft. Wayne, Ind., Feb. 4-16.

RIDOUT, G. W.
(Pentecostal Publishing Co., Box 774, Lou-
isville, Ky.)

ROEBUCK, L. H.
(Evangelist and Musician, Bentonville, O.)
Newtonville, O., Dec. 29-Jan. 18.

SANFORD, E. L. AND WIFE.
(Lexington, Ky., Gen. Del.)

SHELHAMER, EVERETT E.
(1810 Young St., Cincinnati, Ohio)
Kane, Pa., Dec. 29-Jan. 12.
Forestville, N. Y., Jan. 14-Feb. 2.
Yorkshire, N. Y., Feb. 4-March 19.
Lewistown, Pa., March 22-April 6.
Marcus Hook, Pa., April 12-26.
Binghamton, N. Y., April 28-May 13.

SHELHAMER, JULIA A.
(God's Bible School, Cincinnati, Ohio)

SCHULTZ, MR. AND MRS. STANLEY
(Gospel Singers and Children's Workers,
932 Butler St., Toledo, Ohio)
Open dates.

STRAIT, REV. AND MRS. CHAS. A.
(Shaftsbury, Michigan.)

THOMAS, JOHN
(Wilmore, Ky.)
Cincinnati, Ohio, Jan. 17-26.
Steubenville, Ohio, Feb. 2-16.
Akron, Ohio, Feb. 17-March 1.
Warren, Ohio, March 2-15.
Warren, Pa., March 22-April 5.

TULLIS, W. H.
(Loyalton, So. Dak.)

VANDALL, N. B.
(303 Brittain Rd., Akron, Ohio.)
Flint, Mich., Jan. 5-19.
Lansing, Mich., Jan. 21-Feb. 2.

WILSON, D. E.
(2040 Euclid Ave., Schenectady, N. Y.)
Eldorado, Ill., Jan. 5-19.
Philadelphia, Pa., Jan. 21-Feb. 5.
Trenton, N. J., March 1-15.
Wichita, Kan., March 22-April 12.

WIREMAN, C. L.
(362 S. Main St., Winchester, Ky.)
Columbus, Ohio, Jan. 5-19.
Meadville, Pa., Jan. 23-Feb. 9.

WOOD, MR. AND MRS. IRA L.
(Song Evangelists.)
Potsdam, Ohio, Dec. 29-Jan. 19.
Englewood, Ohio, Jan. 26-Feb. 16.
Pontiac, Mich., Feb. 23-March 15.

WOODWARD, GEORGE P.
(Artist, Evangelist, 122 W. Barnard, West-
Reading, Pa., Jan. 5-19.
Stroudsburg, Pa., Jan. 26-Feb. 9.
Washington, D. C., Feb. 10-23.
Lock Haven, Pa., Feb. 28-March 15.
Millville, N. J., Mar. 22-April 5.

TRINITY NECESSARY FOR LAST-
ING REVIVALS.

By R. G. Finch.

We will have God-sent revivals—re-
vivals turning out preachers, singers,
evangelists and missionaries—when
we have evangelists who weep, pray
and fast for God's message; when we
have people in the churches whose

motive is pure and whose conduct is
such that their lives are a constant re-
buke to all sin; churches that delight
in a night of prayer or a day of fast-
ing; pastors and laymen who search
the Word and then line up with it in
manners, dress, buying, selling and
living.

In eighteen years in the ministry
we have found three things that are
absolutely necessary for lasting re-
sults in revivals; the neglect of any
one of them, by the evangelist or
seekers, is fatal to spirituality.

Confession.

"If we confess our sins, he is faith-
ful and just to forgive us our sins."
(1 John 1:9). A simple statement but
meaning worlds to a seeker. I have
wondered who will receive the great-
er condemnation, the workers who
neglect souls on this line, or the souls
who ride over and past this faithful-
ness of God to forgive when they con-
fess.

It is not necessary for us to review
history to know that a soul cannot get
victory without confession. In fact,
there is no hope without confession.
"He that covereth his sins shall not
prosper; but whoso confesseth and
forsaketh them shall have mercy."
(Prov. 28:13). Beloved, it is cruel to
fail souls along the confession line.
God keeps his "shalls," so let us go in
for God's order in revivals. We may
not have as many seekers with this
kind of revival, but Heaven will re-
joice, and souls will meet us ten thou-
sand years from now and thank us
while they play on harps of gold. If
this vital subject is neglected, these
same souls may meet us on the side-
walks of hell to curse and gnash on us
forever.

Restitution.

"And Zacchaeus stood and said unto
the Lord. . . . If I have taken any-
thing from any man by false accusa-
tion, I restore him fourfold. And Je-
sus said unto him, This day is salva-
tion come to this house." (Luke 19:
8, 9). Jesus surely wasted no time
in putting his seal on this man's de-
termination to make everything right
with his fellowmen. It seemed to move
his heart at once, and so much so that
salvation was not only given to Zac-
chaeus, but it came to his house that
very day. God demands a square deal.
He orders us to owe no man anything
but love.

A revival which is sown with God's
Word will have the hearers informed
so well, they will know restitution is
necessary before they go to the altar.
Where restitution is neglected or
passed by, no lasting work is done. A
seeker was pressed to straighten out,
mind the Word, etc. After several ef-
forts she went to her father and asked
him to forgive her for stealing money
from his pocket. She was soon prais-
ing God. A blind preacher in a mighty
revival asked another minister to come
to him. He then said, "Brother, I have
never spoken a word against you, but I
thought wrongly. Will you please for-
give me. Please tell me you forgive
me!" About that time they were in
one another's arms, and glory filled
the church.

John Wesley said that confession
hurts no meeting. And, beloved, re-
member that unconfessed sins never
go under the blood. Bold and brazen
testimonies mean nothing but greater
condemnation where confession and
restitution are needed and neglected.

Separation.

"Be ye not unequally yoked togeth-

er with unbelievers; for what fellowship hath righteousness with unrighteousness and what communion hath light with darkness.

"And what concord hath Christ with Belial, or what part hath he that believeth with an infidel.

"And what agreement hath the temple of God with idols, for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people.

"Wherefore come ye out from among them and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you.

"And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." (2 Cor. 6:14-18).

I often wonder what the modern church folk think God means when he commands us to "Be not conformed to this world." Does God just mince and play with words? Never! We are bemoaning the fact of this fast and fascinating age—colors and gaiety until one is dazzled and dizzy in a whirl of flashing display day and night. There is no escape from it any more. It is on platforms, in trains, on sidewalks, up the aisles in churches, and in the pulpit and pew. Some say we are in a different time and age, but has God changed, has his Word changed, does God make fads and fashions, or is he the same yesterday, today and forever?

Samson never lost his power until he laid his head in Delilah's lap. The church or individual never gets power while leaning toward the world, nor ever keeps power after imitating the world. "Come ye out from among them and be ye separate," is God's order and it must be kept. So long as the seeker fails to separate from the world, whatever he or she may seem to get will not be from God, and will soon evaporate. Refusing to separate even in fads and fashions rapidly makes lean the soul and surely ends in total backsliding.

I have yet to meet the first real lasting soul-winner who failed to separate from the world, the flesh and the devil. We have seen some lovely people who were refined, educated and social. They could speak well and could sing to perfection, but somewhere back there they had refused to separate—failed to conform wholly to God's Word in modesty and spirit. Because of their natural talents, soothing voices and harmony, many Christians look at them and wonder what is wrong. These Christians do not have discernment, and do not know that these parasites have but the form of godliness, having denied the power which demands separation.

Shall we not stand by God's Word and prevail in prayer together until a revival breaks out in which the repentance will be so deep that seekers will confess, make restitution and separate from the world, the flesh and the devil?

SOUTH AMERICA BOUND.

We just closed recently a rather unique meeting. We had a call from a woman in northern Wisconsin. She informed me that she had heard me in Indiana once and knew that I preached the old-fashioned gospel. She invited me to come into the woods of northern Wisconsin. We accepted the offer.

The meeting was held in a school-house and we lived in a log cabin out in the woods. It was winter. Snow and ice covered everything. When I say woods, I mean woods so thick that you could hardly see through them, and woods in which roamed deer, bear and wolves. The cabin in which we were entertained was as primitive as the one Daniel Boone must have lived in. They gave us of their best, and could do no more.

However, we were rewarded, not in money but in souls. At each service we saw seekers at the altar. They came weeping and crying as though their hearts would break. God saved them, and others were wonderfully helped. Oh, it was such a grand sight to see these hungry hearts seeking God. I thought of all the lovely camp meetings and revivals in churches, and how we have to coax and beg to get a convert. Up there in the frozen north they wanted God. Praise his name!

The Lord willing, on Jan. 4, I sail for South America. Have openings in several countries. Will be gone until May. I expect to visit Ecuador, Jamaica, Colombia, Peru, Bolivia, Chili, Argentine, Uruguay, and Brazil. Mrs. Linn cannot go because of lack of finances, but she will be open for meetings in this country. She may be addressed at Hallelujah Park, Oregon, Wis., the place where the Hallelujah Camp Meeting is held each year. Please pray for me.

Yours, getting out the gospel.

C. H. Jack Linn.

MEMPHIS CITY BOARD OF MISSIONS.

(Annual Report Nov. 1, 1934, to Nov. 1, 1935.)

The Memphis City Board of Missions carries on its activities principally through the Wesley Institute, the Goodwill Industries and the Goodwill Rescue Mission.

The Wesley Institute is a Methodist Settlement House, located at 562 N. Fifth St. The women of the Memphis District are doing a splendid work through this institution among the under-privileged children and the overburdened mothers of North Memphis. The staff of workers consists of three deaconesses and a trained nurse, with Miss Athalia Baker as Head Resident. There are 25 enrolled in the Day Nursery, with an average daily attendance of 19. The Kindergarten has an enrollment of 42; 24 are taking cooking lessons and 99 are in the sewing classes. There are 32 enrolled in the teen age Girls' Club, 41 in the Boys' Club and 50 in the Primary Group. The Woman's Missionary Society has an enrollment of 56 and 600 received treatment in the Dental Clinic. There is also a Mother's Club, a Circulating Library and an annual Daily Vacation Bible School.

The Goodwill Industries, a trade school for the handicapped, is a non-sectarian institution that helps people to help themselves, located at North Second St., and Keel Ave. The Goodwill has 8,690 active contributors, who donated 1,512 bags of clothing, 10,139 bundles of paper and 818 pieces of furniture, which represented 11,318 effective truck calls, giving 19,095 hours of labor; out of which came total receipts of \$7,016.65, from which amount \$5,239.25 was paid out in self-respecting wages. Left-over bread was picked up three times a week at the B. & W. Cafeteria and

FLORIDA HOLINESS CAMP MEETING

DATE—February 6th to 16th, 1936.

PLACE—Large Tabernacle, South Florida Avenue, Lakeland, Florida.

ENGAGED SPEAKERS—Dr. H. C. Morrison, Louisville, Ky., and Dr. C. E. Hardy, Nashville, Tenn. Dr. O. G. Mingledorff, Blackshear, Ga., will give Bible Readings each day. Prof. Clyde B. Hodges, Miami, Fla., will conduct the music. Many other preachers and singers will be present to contribute their services.

ENTERTAINMENT—Meals, \$1.00 per day, each person. Beds 25 cents per night, each person. Active pastors, approved evangelists, superannuates and their wives, half price. Rooming houses and hotels for those who request them. Free camping space for house cars and tents. For further information, address Rev. H. H. McAfee, Box 534, Lakeland, Florida.

given away at the plant. And 3,770 attended morning chapel.

The Goodwill Rescue Mission, down on Calhoun, has had an evangelistic service every night with an attendance for the year of 4,659. People of all creeds from most every state in the Union and many foreign countries have been represented in the meetings. Included in this number was a Greek Catholic Priest, a Buddhist and a Rabbinical student. A number of young men in this and other Conferences preached their first sermon and received a good deal of their early preaching experience at this Mission. Hundreds of gospels, tracts and New Testaments have been distributed here. Shelter over night was given 2,007, and we have never turned a hungry man away. There have been 285 requests for prayer and 51 professions of faith in Christ. This Mission is run by prayer.

As General Evangelist, we held ten revival meetings, six of this number were in bounds of the Memphis Conference. The results were as follows: 324 professions of faith in Christ, 132 additions to the Methodist Church, a number to sister denominations, 128 covenanted to tithe, the organization of one Woman's Missionary Society and one Young People's Division. We have preached 134 times at the Mission and 235 times at church revivals, making a total of 459 times this Conference year.

Pray for us and remember these institutions in your will.

Otis G. Andrews,

Supt. City Missions and General Evangelist.

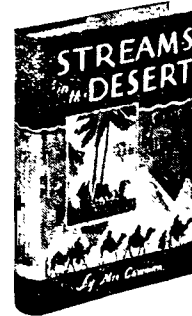
Book Reviews.

"Depressions and Their Solution, With a Chapter on Roosevelt and his Policies." By C. M. Garland, B. E., F. R. S. A. Member, The American Society of Mechanical Engineers, The American Academy of Political and Social Science. The Guilford Press, 38th and Dearbon St., Chicago, Ill. 187 pages. \$2.50.

Frankly, this reviewer states this book, crammed with interesting and informing data, is one with which he is illy prepared to deal. Yet I am truly grateful it came my way. The author knows as an expert the problems with which he deals. His high sense of honor, his spirit of genuine patriotism and his courage are manifest on every page. To the average reader we can safely say if they want to know more about the cause and cure of depressions than they have ever known get and read this book and keep it for reference. In one respect his book reminds us of the Bible, though the author thinks he and his school have outgrown that Book and the religious ideals and conceptions that made our country what it is. Here for this reviewer he is too smart and just knows a lot that is not true and

Streams in the Desert

Over 250,000 Copies Sold



Every life has its desert. It may be the desolation of sorrow and sickness. Temptation may assail and testings may abound. A strong, inspiring and deeply spiritual compilation of daily readings and meditations for suffering or discouraged souls. An ideal gift. A benediction and an inspiration in private reading or family devotion.

Streams in the Desert is sent forth with a prayer that many a weary, way-worn traveler may drink therefrom and be refreshed. Beautifully bound in red Spanish Fabrioid, stamped with gold. 378 pages. Price \$1.50. 250,000 copies sold is sufficient testimony as to the real value of this book.

The Guest of the Soul,

By S. L. Brengle, D. D.

This is a valuable work on the atonement and holy living. . . . choice chapters which will sanctify many souls. Commissioner Brengle takes under consideration such subjects as The Trail of Faith Wrought into Experience, Texts That Have Blessed Me, The Blessedness of the Pentecostal Experience, etc. Price, 50c.

that some day, when perchance it is too late, he will wish he had never accepted as true. Yet in one striking way he again and again reminds one of Bible writers in that he seemingly spares nobody, high nor low, but lets the chips fall where they may. He is not afraid to speak out and is more concerned for the body politic than for himself or those whose acts he criticises.

A hundred quotations we would like to make; but better far, if you are really interested in your country's welfare, get the book and read it. His criticisms of the highups of yesterday and today are eye-opening. His chapter on Roosevelt and his policies every good citizen should read and ponder. It is trenchant and telling. Whereas he sees it Roosevelt has been wise he commends, and wherein he has erred, which is true of much, very much of the activities of his New Deal, he, without apology, points out the fallacies of his course. He doesn't hesitate any criticism the subject in hand calls for.

His theory of displacing the capitalistic system with a "No Saving System" in which the government would own all and everybody work for the government looks well as he presents it. How it would look after some capable critic has dealt with it is another question. It seems he fails to give due recognition to the selfishness, down-right meanness and other limitations of the race in his theory. He deals unsparingly with the high salaried gentlemen who seem to think themselves worth all they can squeeze out of corporations while many a hard toiler is denied sufficient for a half way decent living. If you do not get this book and read it I am sorry for you. The Pentecostal Herald will be glad to supply you with a copy.

M. P. Hunt.

27TH ANNUAL CLEARANCE SALE

Home Reading

	Regular Price	Sale Price
Letters From Heaven	\$1.75	\$0.75
Translated from the German		
Stepping Heavenward. Mrs. E. Prentiss.35	.20
6 copies	2.10	1.00
The Mastery of Manhood. C. F. Wimberly	1.25	.75
Man, God's Masterpiece. Man's Enemies. Man's Redemption. Man's Soul Destroyers. Man's Home. Man's Mental Food. Man's Destiny, etc.	1.00	.50
Going Right. Sudbury	1.00	.50
The Liquor Question and the Eighteenth Amendment.	1.25	.40
Every Morning. Clewett	1.25	.40
Daily Devotional Readings For Young People.	1.25	.40
Hearth and Altar. Oscar Joseph Scripture Reading and Prayers for the Family Altar or Private Devotion.50	.30
Daily Food for Christians	2.00	1.00
Charles Spurgeon.50	.30
Four copies	2.00	1.00
The Simple Life. Charles Wagner.75	.40
Simple Wants. Plain Speech. Home Life and the Worldly One, etc.75	.45
The Pilgrim's Progress. John Bunyan.75	.45
Addresses by Phillips Brooks.75	.45
The Duty of the Christian Business Man. The Beauty of a Life of Service. True Liberty, etc.75	.45
Daily Thoughts From the Pen of Charles Kingsley.75	.45
Jesus Christ and the People. Mark Guy Pearse.50	.25
Christ and Nicodemus. Christ and the Woman at the Well, etc.75	.45
Letters from Hell. Translated from the German	1.75	.75
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Mrs. H. C. Morrison, Associate Editor

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WITH REFERENCE TO HOLINESS

By The Editor

ADMITTING that there is a God, the Creator of the universe, and of man; in fact, the God revealed in the Bible—and this all devout Christians do—it would appear from the Scriptures that we would readily agree that the purpose of the redemptive plan is to bring us into a state of purity of heart and righteousness of life.

* * * *

Evidently, God's objective with each individual child of his is to bring that one into a state of holiness of character in order that he may use the same for the promotion of his gospel here, and bring it ultimately, into an abode of holiness hereafter. Sinai demands holiness; Calvary provides for holiness, and the Judgment Day will require holiness.

* * * *

These truths are self-evident. No room for debate among those who have been born of the Spirit and have the abiding witness of the Holy Spirit that they are the children of God. There may be diversity of opinion with reference as to *how* this gracious experience is obtained, or attained. This has been a subject of discussion, some claiming that they were wholly sanctified at the time of their regeneration; they are evidently mistaken, as regeneration involves a birth—the impartation of a new life.

* * * *

The writings of St. Paul indicate that there is a *sin principle* which remains in the regenerated, a "proneness to wander, Lord, I feel it." Sanctification involves a death, accompanied with the infilling of the Spirit. In Rom. 6:6, we read: "Knowing this, that our old man is crucified with Christ, that the body of sin might be destroyed, that henceforth, we should not serve sin." Rom. 6:22, says, "But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life."

* * * *

These Scriptures are contrary to the erroneous teaching that one is sanctified in regeneration, or that one is sanctified by a process of growth, or that one is wholly cleansed from sin at death. Not one of these theories will stand the test of scriptural examination. The scriptures quoted from Romans abrogate these false teachings. Sanctification is a gracious work wrought by the Holy Spirit. It is a divine act appropriating the benefits of the vicarious death of Christ applied by the Holy Spirit.

* * * *

The baptism with the Holy Spirit is not a growth; it is an act by which the heart of the child of God is purified. No one claims the experience of sanctification by a process of growth; all who witness to this experience testify that it was bestowed as a gift; that it came instantly, when, by consecration and faith, they received the cleansing power of the blood of Christ. You are a child of God. You desire to be wholly sanctified; then con-

GREETING TO THE HERALD READERS.

We have just closed the greatest year in the history of The Pentecostal Herald. The paper has the largest circulation, by far, in its history. There has never been a time when we have received so many expressions of appreciation from those who read The Herald.

We enter the New Year with a firm faith in God and that host of devout souls who have given The Herald such loyal support, and have helped us to sow down across this nation and around the world, its saving truths.

There has never been a time when there was greater need for such a paper as The Herald, than at present, when the forces of unbelief of every kind are so united and aggressive. Those who stand for the saving power of the Lord Jesus Christ and aggressive evangelism must stand together and press the battle for righteousness and the salvation of the lost.

We enter the New Year with faith in God and the people who have labored with us through the years for the spread of scriptural holiness over these lands and around the world. Renew your subscription at once; get others to subscribe; pass you paper around and help us to make this the greatest year in the history of The Herald. We shall believe and work for this and have the joyous anticipation of gracious success.

Yours for victory,
H. C. Morrison.

secrete; have no reservations; believe and receive. Amen!

The Next World War.

SUPPOSED TO HAVE BEEN FOUGHT.

FIFTH LETTER.

Rome, Italy, Jan. 5, 1943.

My Dear Professor Rounceman:

IN my last letter, I told you that I was expecting to see the Dictator. I have seen him today. It was one of the most interesting experiences of my life. There was an immense gathering, but I pressed to the front, saw him at close range, and heard him speak. He is, by far, the most remarkable man I have ever seen.

He is six feet, seven inches tall, with shoulders broad in proportion, a large, well-formed head, with a face as perfect as was ever cut from marble by one of the old masters. His eyes are dark and have a penetration that is very wonderful. You feel as if he were looking through you, and knew all about you, better than you knew yourself. His face is calm. No one has ever known him to smile or frown. His physical make-up is so perfect that you cannot conceive of any addition or subtraction that would add anything to his majestic appearance. While his face has no harshness, it is stern. I think that is the word that describes his facial appearance. His forehead, nose, mouth, chin, ears, are perfect and constitute a personality which inspires one with an awe not unmin-

gled with fear and admiration.

You feel that you would not excite his displeasure or arouse his opposition for any consideration. He has never manifested any interest in women. He manifests no affection for any one, or anything, while at the same time he appears to be free from hatred. He impresses me as a powerful machine. His absorbing ambition is a new age, and a new world order. I suppose he would be designated a Communist, although I have never heard of his using that word. He has no cabinet or group of counsellors, only executives. He does his own thinking, and acts. He gives his orders in clear, positive tone, without repetition. Men leap to obey him as if he were a god; some people seem to think he is. He does not hesitate to take a life, or a thousand of them, to destroy a city, change the course of a river, build a wall against the sea,—does anything that will clear the way for forward movement toward his objectives. He utterly ignores the existence of God or the human soul. He does not believe in a hereafter. He is interested only in the bodies and minds of men. He wants the men who are subject to his will, without question, to be well clothed, well fed, well housed, with leisure for reading and recreation; in fact, the very best development of their minds and bodies. With him, death ends all and, for this reason, he is set to destroy all religions, Christian and pagan. He is bent on the destruction of churches or places of any form of worship. He never manifests the least excitement and is utterly indifferent to anything known as love. He is a powerful being and proposes to sweep everything before him that would impede the ongoing of his purpose. He asks no questions, unless it be with reference to those who are engaged in executing his orders; and no one dares to question him, only that they may know his will and execute the same.

He claims that religion is superstitious and has been a great handicap to the progress of the race. I understand he has invited representatives of all Christian churches, of all pagan religions, and of religious cults, to appear before him in order that he may dictate to them his attitude toward worship, and give them to understand that cathedrals, churches, chapels, popes, bishops, priests, preachers, and religious teachers must forsake their religions and adjust themselves to the new age he is ushering in, or take the consequences, which, with him, means death. He doesn't display anger, but simply destroys whatever interferes with his plans. His decisions, and what he will have to say to the various religious organizations, are awaited with deep interest. In my next letter I expect to be able to give you some detailed information with reference to what he says and does on this subject. There is one thing certain: everywhere in his domain, churches will be destroyed, or else used for some other purpose than that of worship.

(Continued on page 8)

LIGHT FROM VARIOUS LAMPS

Rev. G. W. Ridout, Corresponding Editor

I.



Phillips Brooks once said, "The highest attitude of any man's life is to stand waiting for God—for which God will choose to make of him." Spurgeon said: "If it be the Lord's will to bring you into his service for the ministry, he has already appointed your place and service, and, though you know it not at present, you shall at the

proper time."

One of the hymns of my youth I find singing often in the soul.

"I know not what awaits me,
God kindly veils mine eyes,
And o'er each step of my inward way
He makes new scenes to rise;
And every joy He sends me, comes
A sweet and glad surprise.

"So on I go not knowing,
I would not if I might;
I'd rather walk in the dark with God
Than go alone in the light;
I'd rather walk by faith with Him
Than go alone by sight."

There come experiences to all believers where they find it is better to walk in the dark with God than go alone in the light. We meet with so many people who have got out of the will of God by taking their own course and striking out for themselves. They are like derelicts upon life's sea, drifting about with no certain purpose and being dangerous to others who are trying to fight the good fight of faith. Whatever happens let us keep in the will and purpose of God.

"In the center of the circle
Of the Will of God I stand:
There can come no second causes,
All must come from His dear hand,
All is well! for 'tis my Father
Who my life hath planned."

II.

Astronomers still talk about that shower of light particles ("stars" as some called them) which occurred 1859. It was described by Carrington and Hodgson as "two patches of intensely bright light" that suddenly broke out near the edges of a very large sun-spot, then close to the central meridian of the sun. This brief apparition, unique in the history of solar research, was followed in about seventeen hours by a great magnetic storm and by a gorgeous aurora seen throughout Europe, America and Australia. The solar outburst was observed without spectroscopic aid and seems to have been of unparalleled intensity, apparently sending a shower of particles across to the earth at a velocity of about 1,500 miles per second.

Some people thought the day of judgment had come and the world was being consumed by fire. Not so. It was only one manifestation of the power that operates the Universe. The Psalmist cried: "Send out thy light and thy truth."

George Bowen, that great saint of India, said,

"He that has the truth has eternity to grow in, and the entire universe is his home. He may range from the Throne of God to the verge of the bottomless pit, and nothing shall by any means harm him or confound him. There is an understanding between him and God. There is in him that which all finite ministries are commanded to foster—namely, life."

Rev. Hugh Black, a great Scotch preacher, has said:

"According to the nature of a man's faith in God, so is his religion. If the conception of the Divine be low and unworthy, the religion which is built on that conception can only be like it. This is to be expected, and indeed history reveals it to be a fact. We can easily see how it would work out so. If a man believes that the world is the sport of chance, there is no room for principle to be solidly built. If he believes that the world is governed by law, his life must conform to some fixed principles if he is to be true to his faith. Then everything will depend on what his idea of law is. If it is viewed as blind force, the relentless working out of cause and effect, his whole attitude will be different to that of the man who looks upon the law as the Beneficent Will of a just and gracious Lawgiver. Our life is bound to follow the fortunes of our faith."

The true believer sees behind all nature and all the laws and happenings of the Universe, the Lord God of the Bible and can sing with Oliver in that great hymn, "The God of Abraham praise,"

"He calls a worm his friend,
He calls himself my God;
And He shall save me to the end
Through Jesus' blood."

III.

As we look ahead into the year confronting us let us see to it that everything is all clear between our souls and God. "Nothing between my soul and the Savior" is the refrain of a very sweet song. Keep the way clear! Let us see to it that we are kept in the love of God. Jude 20, 21, "But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost, *keep yourselves in the love of God.*" In the life of Inskip we read of a wonderful baptism of love that came upon him in one of Mrs. Palmer's holiness meetings in New York. He wrote of it thus:

"I felt it wherever I went, and whoever I met, my soul appeared drawn toward them by cords of love and tenderness. I shall henceforth speak of this as the *baptism of love and tears.*"

Another great soul winner tells of an experience he had in these words: "No words can express the wonderful love that was shed abroad in my heart. I wept aloud with joy and love; and I do not know but I should say literally bellowed out the unutterable gushings of my heart. These waves came over me and over me one after the other, until I recollect I cried out, 'I shall die if these waves continue to pass over me.' I said, 'Lord, I cannot bear any more'; yet I had no fear of death."

IV.

We must come back more to the solid old truths and doctrines of the Bible if we are going to succeed in the work of God. Among the neglected doctrines today is the great Sin question. Listen to that great Baptist preacher, Dr. Alexander Maclaren, on the subject of sin. These are momentous words. Says Dr. Maclaren: "The thing that the world wants is to have sin dealt with . . . in the way of drying up its source and delivering men from the power of it. Unless you do that you but pour a bottleful of cold water into Vesuvius and try to put the fire out with that. You may *educate*, you may *cultivate*, you may *refine*; you may set political and economical arrangements right in accordance with the newest notions of the

country: and what then? Why, the old thing will just begin over again, and the old miseries will appear over again, because the old grandmother of them all is there, 'The Sin' that has led to them. You may have high education, beautiful refinement of culture and manners; you may give everybody 'a living wage,' and the world will groan still because you have not dealt with the taproot of all the mischief. You cannot kill an internal cancer with a plaster on the little finger; and you will never stanch the world's wounds until you go to the Physician, Jesus Christ, that *Takes Away 'The Sin'* of the world. What each of us wants, before we can see the Lord, is that something shall lay hold of us, and utterly change our natures, and *express from our hearts that black drop that lies there tainting everything.*"

V.

This is an age of the world, the flesh and the devil. We are reminded of the story of Ulysses and the Sirens in days like these when so many are being carried to their ruin. The story is as follows:

When Ulysses sailed past the isle of the sirens, who had the power of charming by their songs all who listened to them, he heard the sorcerous music on the shore; and, to prevent himself and his crew from landing, he filled their ears with wax, and bound himself to the mast with knotted thongs. Thus, according to the subtle Grecian story he passed safely the fatal strand. But when Orpheus, in search of the Golden Fleece, went by this island, he being, as you remember, a great musician, set up better music than that of the sirens, enchanted his crew with a melody superior to the alluring song of the sea-nymphs; and so, without needing to fill the Argonauts' ears with wax, or to bind himself to the mast with knotted thongs, he passed the sorcerous shore, not only safely, but with disdain.

This legend has valuable lessons for us. We may try by artificial methods to defend ourselves against the wiles of the devil, but the only security is in being filled full of the love of God and the blessed Holy Spirit—the Abiding Comforter. Nevertheless whilst we are in the flesh we shall have need to pray:

"Lead us not into temptation."

Charles Wesley says in one of his hymns:

"Whene'er my careless hands hang down,
O let me see thy gathering frown,
And feel thy warning eye;
And starting, cry from ruin's brink,
Save Jesus, or I yield, I sink;
O save me, or I die."

To Whom It May Concern:

I have read Dr. H. C. Morrison's new book, "The Answer Inside," or, "Five Great Needs." This is one of his very best, so timely and right to the point. It should be read and studied by every preacher, teacher, college president, and especially by every father and mother and son and daughter. You just simply can't afford to be without this book. I think the greatest need today is a revival of the Christian home. And Dr. Morrison very clearly points the way back to the Cross and the Christian home. Price 25c, or five for \$1.00. Pentecostal Pub. Co., Louisville, Ky. E. R. OVERLEY.

If you want to make an unmistakable choice of a gift to one of your best friends, "Streams in the Desert," price \$1.50, is the book to give. It will please and delight the most discriminating.

"THOUGH HE SLAY ME..."

Lola Imogene Holifield.

ANOTHER CROSS RIVER STORY.

CHAPTER XI.

BESIDE the piano Carolyn knelt and asked for strength to go through, for grace to do without the human love which had embraced her world. "Oh, Father," she prayed, "I'm going to need a lot of help. My will is surrendered to thee. I am determined to follow thee, but I can't seem to control my affections yet. I am determined, by thy grace, Lord, to hold on until I am completely surrendered. This love of mine for Julian must be conquered. Help me to forget him, Lord. Help me to see something in life worth living for. Make life beautiful to me again, Father. I can't see anything ahead but loneliness—and emptiness—O help me to love thee more, and help me to realize thy love for me Make thyself more beautiful to me. Make me to desire thee more than anything on earth. I want thy *best*, Master—not second best—thy best for my life . . . even though it means suffering" On and on she prayed until the load on her heart was somewhat lessened and the Comforter very near.

Mr. King made no comment about her tardiness or her appearance. He was worried, and he held out a special delivery letter addressed to Carolyn. It was from Maud and quite brief. The contents brought Carolyn to earth suddenly:

"Dear little Counsellor:

"I'm in desperate need spiritually and mentally. You're the only one I can think of who can help me. I'm coming to you without waiting for a reply. I *must* see you! If you can't help me, I shall surely lose my mind. O, little cousin, be brave for me. I need you so. *Pray!* I'll tell you when I come. It's too long a story to write. But I've done something *terrible*. I don't know if God will ever forgive me. Dear little Carolyn, do be praying for me. I'll be with you Monday if present plans do not fail.

"Your adoring but desperately unhappy cousin. MAUD."

"Is it bad news, daughter?"

Her announcement of Maud's visit surprised Mr. King so that he had little to say. Carolyn left him puzzling over the letter and went to bathe her swollen face and prepare dinner.

Already she was sending up little whispered petitions for Maud. What *could* be the trouble? Did it have any connection with Great-aunt Cora's death? What could it be that she alone could help? "So this is the Father's answer! Not even time to be miserable!" she said to herself ruefully. There certainly would be little time to brood over her own grief. She was surprised at the sudden revelation that she had been looking forward with an element of anticipation to the nursing of her woes. "Not even time to be miserable," she repeated almost resentfully. But sweetness and love triumphed when she thought of poor Maud who had wasted so much of her life and was having such a struggle in the darkness with all the powers of evil which had concentrated their forces against her frail strength.

"Dear Lord, make me just an empty channel for thee. Dwell in my heart. Deal with Maud through me. I don't know how to help her, Father, but she is thy child. Thou art interested in her and calling her back, no matter what she has done. Thank you for the chance to help her, but give me thy strength, thy wisdom, thy love to lead me all the way."

The Currys must know. She must have their co-operation in dealing with Maud. After dinner she found them in the shade of the poplar tree and told them. Having received the pledge of their prayers and other

assistance, if needed, Carolyn said, "Julian's gone, . . . and now this. I know the Lord won't give me more than I can bear. It does seem strange, though, that when I prayed for help in one trial he gave me only another trial." Her voice was plaintive.

Mrs. Curry pulled the girl down upon the bench beside her, opened her Bible to the ninety-first Psalm, and read it with the power of One who used it like a healing ointment upon the girl's wounded spirit. Seeing the marvelous change taking place, she read the thirty-seventh Psalm and on and on while the girl drank in the Word thirstily as if she had never heard it before. When the loved voice ceased, she turned a transfigured face to them and sighed ecstatically. "That was a feast. Thank you, Mrs. Curry. I can tell already that my painful experiences are blessings even to me. They helped me to understand God's Word better than I ever have before. I can be thankful for that. The way is already brighter, and I feel sort of rested inside."

"Don't neglect Bible study, my dear. Regardless of modern teaching to the contrary, the Bible contains all the instruction a Christian can possibly need in order to live victoriously even in the busy world of today. But we must know the Book well so that we can find the instruction when we need it."

"I never realized until this year what it meant to suffer for Christ. My Christian life until then had been very happy with few trials. I guess God wants me to stop being a babe in Christ."

"Exactly." Brother Curry's voice was emphatic. "He wants you to become a fruit-bearing Christian. You are already bearing fruit, but you remember he said, 'Every branch in me that beareth fruit, he purgeth it that it may bring forth more fruit.' Then don't neglect this Scripture, Carolyn. . . . 'Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit.' The dying process isn't easy, but it *pays*, little friend, it *surely pays!*" His deep voice throbbed with the intensity of his feeling, and the light of divine love kindled and shone from his face. "Amen," Mrs. Curry murmured fervently. Carolyn, gazing hungrily upon their shining countenances, caught a vision of deeper depths and higher heights than she had known.

"That's what Jesus did, wasn't it? And think of the fruit from his life!" They watched her as she stood up and walked back and forth. Then she flung out her arms in the utter abandonment of youth. "If that's what it takes, let—death—come to all my own plans and desires. I can see it's a privilege to suffer for the Christ." As she stopped before them there was a heavenly glow on her face. "If any man will come after me, let him deny himself—" Their three voices blended as they joined her: "and take up his cross, and follow me."

Brother Curry's deep voice was confident. Carolyn felt, as she always did when he quoted Scripture, that through some overwhelming experiences with God he had learned sweet secret truths that the ordinary person never knows. When he repeated God's promises, they meant things They lifted her and heartened her for trying times, for difficult days. He repeated one she had stumbled over since childhood. All at once she knew it was a priceless nugget she must hug close to her heart and ponder. What he said was, "And we know that all things work together for good to them that love God, to them that are the called according to his purpose." You belong to God. Nothing can touch you against his will. We can't see the purpose in all this, but God sees. He will work out his purpose in your life if you'll

keep yielded to him. And, my dear, his purpose will be *glorious*. You'll be so glad you trusted him and let him have his way with you!"

Tears stood in the girl's eyes. "Thank you, Brother Curry. That's going to be worth a lot to me." She drew a long breath and straightened her shoulders bravely. "Here's another I'm going to think about a great deal—'*Though he slay me, yet will I trust in him.*'"

THE END

Address by the College of Bishops of the M. E. Ch., So., to the Ministers and Members of that Church.

Two years ago the national Prohibition law was repealed, and it was widely declared that prohibition was a failure. The opponents of prohibition—the advocates of repeal—from the President of the United States down, assured the country that repeal would put an end to bootlegging, would result in a great decrease of consumption of intoxicants and of drunkenness and crime, would yield large revenues for the support of the Federal Government, and they declared most emphatically that the saloon in any form whatever would never be permitted to return. Now, at the end of two years, it is manifest to all that the pledges of the advocates of repeal have been broken and their predictions have been nullified. Bootlegging and smuggling have not been abolished but both have increased. The consumption of intoxicating liquors has not decreased but has increased by leaps and bounds. Practically no restrictions whatever have been placed upon the manufacture of intoxicants; the saloon, which was never to return, has returned in various and more dangerous forms in the greater part of the country; and there are more than twice as many drinking places today as there were before prohibition. Advertising of intoxicants, which was forbidden and was impossible under the national Prohibition law, is now carried on by every conceivable method:—The radio, the press, billboards, circulars, handbills, all flaunt some particular brand of intoxicating liquors and endeavor to create, stimulate and develop the appetite for intoxicants.

Already sufficient time has elapsed for a fair comparison between conditions under National Prohibition and under the legalized traffic as it now exists. The secular press in its news columns records daily the failure of repeal. The life insurance companies publish accurate data setting forth the traffic conditions which prevail throughout the country. The official statistics of police and traffic departments in our great cities show an alarming increase in traffic accidents, in which liquor has played a part, in arrests for drunken driving and in arrests for intoxication, especially of women and youth.

We would emphasize strongly the great importance of the work which is being done by the Board of Education and of Lay Activities of our Church. They are endeavoring to develop such an educative program as will put in the hands of our young people, of the teachers of day schools and church schools, of the professors in colleges and universities, of pastors and public speakers, and of the editors of the secular and religious press such literature as will demonstrate and emphasize the wisdom of Total Abstinence and also the necessity for appropriate legislation for the protection of society. For, while fully recognizing the necessity of thorough temperance education and of the teaching of total abstinence, yet we insist that society has

(Continued on page 7, col. 3.)

THE HERALD PULPIT

AN APPALLING ALTERNATIVE TO FAITH

Rev. A. R. Mullins

"I had fainted unless I had believed to see the goodness of the Lord in the land of the living." Psalms 27:13.

OBSERVE that the writer does not say, "I had fainted unless I had lived long enough to see the goodness of the Lord in the land of the living"; but, "I had fainted unless I had believed to see." The disillusioned doubter may live long enough to see the evil day through. Any doubter may do that; any disillusioned, faint soul may cringe and cower his craven way through the evil day, but it is the believer who walks through the shadow of today's evil with the light of tomorrow's good upon his face. It is the man who believes to see who "rejoices with joy unspeakable and full of glory." It is the person who believes to see who shouts before his Jericho falls; who commands his soul with inner integrity:

"Be strong! It matters not how deep entrenched the wrong!

How hard the battle goes, the day how long.
Faint not, fight on! Tomorrow comes the song."

The thing that surprises me, is not that men have fainted and swooned, and toppled over with religious heart failure and fear, over the things that are coming to pass in the religious and moral world; the thing that surprises me is, that instead of indulging in a religious swoon, *they have not passed out altogether*; that psychopathic wards are not more filled; that suicide graves are not more numerous; that more churches have not lost their power; that more virgins have not lost their virginity; more men, their manliness. The thing that surprises me is that we are still *where we are*, considering *what we are*. As a people, we have broken about every political, social, moral and religious law in the Book; and then, when the merry-go-round comes to a dead stop, we look up half-dazed, half-disillusioned, and mumble, "What a crazy world."

I offer this suggestion, half in fun, half in earnest: That we buy, each of us, one of those mirrors that makes a long reflection, and another that makes the reflection short and wide. That we take a day off, and go, each of us by turns to the other's house, knock on the door, and call in, "Brother, you are crazy!" Let this be repeated throughout the morning until each church member has been thus visited. After a few callers have come to our homes, we will then mutter, "Perhaps he is right," then walking to the first mirror, look at ourselves, long-faced; then to the other and see ourselves short and wide. Let us then put on a dunce cap and sit down, play with our toes and act like we are. When the day has thus passed, let us stand before our homes, salute them and say: "Home, you are alright. Marriage, you are sane. I have been crazy." Then let us walk out, salute this beautiful world of order and regularity, and say: "World, you are alright. World, you are sane. I have been crazy." After that, let us march up before our church and saluting it say: "Church, you are alright. Church, you are sane. I have been crazy." Then let us go inside, throw off our masks, look each other in the two eyes and God in the face, and cry out: "I have sinned in that I have broken the laws of God!"

For my friends, it is we who are crazy. This world is sane, perilously sane, danger-

ously sane. It is a world where men reap what they sow. We have broken the laws of health and expect to be healthy. We have broken the moral laws and expect to be loved and trusted. We have broken the religious laws and expect to be religious. Then when our great religious faiths seem to become religious fantasies, we blubber like infantile simps: "Life has let us down!" Hear me—, life has *not* let us down. We have never been on the ups with life.

Let us recognize at the outset that some religious disillusionments are good for the soul. "I'm forever blowing bubbles" is the sum total of all that some people ever do about the fix we're in. And some of us have been momentarily deluded by these silly optimists with their rose-colored glasses and their rose-water sprays. It has done us good to see their bubbles burst.

A *humanistic religious educational program* was once a bubble that seemed, in the eyes of its protagonists, to be a beautifully colored world of hope. That program discounted at every turn evangelism and the Evangelic Christian experience of conversion and Pentecost. It has done the soul of the Church good that now, after twenty years or more, that bubble has burst, and we are looking once more to the hills of Christian experience from whence cometh our help. We have discovered that after we have *regimented* youth, we have not *regenerated* them. That once regimented by our *teachings*, they have not known our *Great Teacher*. That they have about-faced and danced away to the tune of jazz, while in the hollow walls of our forsaken churches a few old people wail:

"Hark, from the tombs a doleful sound."

A *war to end war* was a bubble some of us chased with moronic delight until at last it burst on a bayonet point. Now some of us are coming to say with our lives, if need be: The merchandizers of murder *shall not* heat their spears in our altar fires, hammer them out on our Christian pulpits, and temper them in our baptismal fonts.

Prohibition to end thirst was the way in which many people viewed the noble experiment. (May God restore it again). They concerned themselves so much with *drink* that they forgot the *drinker*. And when we quit teaching the evil effects of alcohol in our schools, and when we become more concerned with regulating drink than in *trying to regenerate potential drinkers*, then that bubble will burst. However, many of our disillusionments are not so good for our souls, hence "The Appalling Alternative to Faith." "I had fainted unless I had believed to see the goodness of the Lord in the land of the living."

To come near to disillusionment is to tread upon the verge of disaster. The man who has *merely lost character*, may find several roads to reformation. The man who has lost faith cannot find the *only way* to transformation. The man without faith is the world's only total loss. More is he to be pitied than the scarlet woman who flits, shadow-like, across the sensuous ways of life. For she, in her need, will cling to the gate of life until a tender hand opens the gate and a gentle voice says, "Come, ye sinner, poor and needy." But the man without faith, blind, cannot so much as *find* the gate. Nay, he does not even know for sure that *there is a gate*. She with the *black spot* finds it washed away by a nail-pierced hand. He with

the *blind spot* cannot find that hand in the dark.

Some men faint and give up when they see other men fail. Lacking depth in themselves, they lean too heavily on others. I recall, even now, with a shudder how near I was once to disillusionment with regard to the Church. I was yet but a lad in years. I had purchased a mule-team for \$500. The man who drove the team for me was a deacon in the local church. I had taken him as my ideal Christian. I called upon him to sell one of the mules since it became blind periodically. I had no thought but that this Deacon in the Church, this man who was following Christ, would both tell and admit the whole truth with regard to the condition of the mule. I meant for him to ask only a fair price. But he did not. He evaded the truth, to say the least. He showed up all the good points of the mule to the buyer. He was sleek. He was strong. He was a good puller. He was sound. How about his eyes? Look at them yourself. He can see as good now as you can. How much? Only \$200, and a real bargain. My heart sank within me. Drawing the Deacon aside, I had it out with him. Telling the whole truth, we asked and received \$75 for the mule.

I almost lost faith in the Church through that experience. But happily, I made a great discovery. I found out that this man was merely playing at being a Christian. I saw him really consecrate himself to Christ and receive an experience which sent him through those mountains to burn out his life for lost souls. Ultimately this man won me to Christ, and today there are at least ten young ministers preaching the gospel because God used this humble man so mightily. Thus was I saved from the *appalling alternative to faith*.

When we touch the present social system at many of its points, some of us are tempted to faint in our spirits. The dearth of Christian principles in business causes us to doubt at times if there really is a "Sunny Side to Main Street." What a Christian lawyer *should be* and what so many really are leaves the after-image of a question mark in our minds that every explanation seems not to erase. I sat in my college chapel and heard so many girls swear at the speaker, at the college and at nothing, because they were required to attend chapel three times each week, that I almost wish sometimes I had skimmed my college degree. Even the ministry itself has served to disillusion many a weak spirit. Looking to the minister for courage and self-sacrifice, people too often have found cowardice and self-seeking.

When we touch the great medical profession, the ministers of physical healing, our souls faint within us at times over what we find. Last June weeping orphans were crowding the bedside of their dying mother in the Mercy Hospital at Logan, W. Va. Five days before, the hard-working soul, the widow of the Baptist minister who led me to Christ, had been sent to the hospital for an emergency operation. She had been admitted and part of the expenses accepted. The X-Ray showed that an operation was imperative. Then this New York surgeon, who had purchased the hospital from native doctors, demanded the rest of the hospital expense in cash *before he would operate* on the feverish, suffering mother. The frantic orphans, themselves young and

inexperienced, had no more money. One son was advanced a month's pay from his employer and added that to the demand. Other small sums dribbled in until only *forty-five dollars* yet remained of the doctor's demand. But he would not operate. Said he, "Either pay all the bill or get your mother out of here. I won't have my reputation ruined or my business damaged by letting her die on my hands." Then the children thought of me and sent me a message to Huntington. Within five minutes after the cash was paid the mother, now almost dead after five days of agony, was being wheeled into the operating room. But it was too late. Too late, a soul for whom Christ gave his life. Too late, a soul not worth \$45 to a surgeon. And thus she died and was taken by the angels to Abraham's bosom. But thus she died in the county of her birth and where her husband, a minister of the Gospel, had poured out his life for the souls of men.

(Continued)

Methodist Preachers and Tobacco.

Rev. W. A. Tetley.



TOBACCO using preacher in the M. E. Church, South, presents another striking example of the contention of the personal liberty advocate who says: "Prohibition doesn't prohibit."

"The Committee on Admissions shall require all applicants for admission on trial to agree to abstain from the use of tobacco."

I.

But what is the ministry? Is it a job? Is it simply a profession? I know that it is quite often a procession, especially in the Methodist Church where we make our regular pilgrimage from Athens to Jerusalem, if the Bishop so decrees. But the ministry is not a position to be filled at so much per. The great prophet saw the Lord, high and lifted up (Isa. 6) and filled with awe he cried, "Woe is me, for I am undone, I am a man of unclean lips." But God touched those lips with a live fire from off the altar of the temple and when the prophet heard the call, "whom shall I send, and will will go for us," with an exultant outcry of heart and emotion he responded, "Here am I: send me."

This is the spirit of the ministry. There is a sort of false conception about the ministry that has been paraded by an old English poet named Praed. He wrote these words, when the parsons went to the church with their spurs and hunting clothes underneath their cossacks, and hurriedly gabbled through the liturgy in order that they might get out on the hunt. Fortunately for England a new order of religious life was brought in by John Wesley and his associates. But of these fox-hunting parsons and their ilk Praed wrote:

"He was a shrewd and sound Divine,
Of loud dissent, the mortal terror,
And when by dint of page and line,
He established truth or startled error."

"The Baptists found him far too deep,
The Deist side with saving sorrow,
And the lean Levite went to sleep,
And dreamed of eating pork tomorrow."

The minister of the gospel is no panderer to popularity, however, some of the modern ministers of today take a few tablets of doctrine, dissolve them in a gallon or two of the rose water of sentimentality, put a little in an atomizer and spray their congregation to the accompaniment of the sweetness of Christianity and the fragrance of the benevolent life. The New Testament tells but one story: man is a sinner, he is redeemed by the precious blood of Jesus. "There is only one way of salvation, the glorious way of the cross." Too often the story is true as told

by the great actor, Forbes Robinson, when asked why people replied, "Perhaps the reason lies here, that the actor proclaims fiction as though it were truth, while the preacher proclaims truth as though it were fiction."

The ministry is a high calling, the minister of God is a chosen vessel, meet for the Master's use. His life must be exemplary. "Being an ensample to the flock." All ministers are human with failings and faults like any other folk, but, if those faults and failings are not conquered in the life of the minister, how can he expect his hearers to overcome in the struggle of life? No man or woman has a right to claim the richness of the God-head and fail to live an exalted life. No longer will humanity listen to the self-indulgent parson; and it is only here and there that the crowds will flock to hear the eccentricities of creeds and life which some preachers attempt to exhibit.

II.

Many of us today believe that the ideals that have been erected by the great men and women of our Methodism, are in danger through the force of the example of tobacco-using men and women who have been entrusted with leadership in our Church. Coupled with the example of tobacco-soaked Methodist preachers, is that of cigarette-smoking women and girls. Where does the habit of women smoking cigarettes come from? Think it over. It had its origin among the "Demi-Modes" of Paris; when women smoke they are copying an example first started by men; I contend that if women are going to emulate men they should emulate some of their virtues, instead of trying to copy their vices. For instance, a man's collar comes to his neck and his trousers reach his ankles; what few virtues the men have are worthy of copying. The many vices they have ought to be banished by the men as quickly as possible, in fact, as a lady said over the telephone when asked when she wanted a certain article, "I want it immediately, if not sooner." Therefore, when a woman accepts leadership in the church, whose life and example ought to be toward the uplifting of humanity, and declares she doesn't care whether she or any one else smokes cigarettes, she is out of place, for that is not where that kind of thing belongs. You cannot solve any problem by saying it doesn't matter, it is of no consequence. Anything that has the long roll of charges made against it as cigarette smoking, is very closely allied in the same category as liquor.

III.

There are a lot of people who feel that the qualms of conscience are made easier because preachers use tobacco, in spite of their promise to abstain. People are always ready to find an excuse for their failings: we are not so ready to be able to give an answer for the faith we accept, but we are willing to have the ready handbook of alibies when we come face to face with some one who reproves an error of judgment or a failing of character. "Everybody's doing it." "It does no harm." "What difference does it make?" "I don't care a button." "O piffle," "Those narrow-minded people," and a thousand and one other things are always at hand to allow us to find some solace for our misdeeds. The thief says, "Youth must have his fling." The gambler says, "It's all a chance and I stand or lose just the same as any one else." The saloonkeeper says, "Men will drink." Maud Raydon, the woman minister from England, said, "It doesn't matter a button," and so it goes.

Every Christian, every follower of Jesus Christ has a right to care more than a "button" for the proper habits of his spiritual advisor. A former Presiding Elder, the pastor of the church where I was holding the quarterly conference, and myself, were being entertained in the home of a splendid woman, the mother of two fine boys, husband

deceased. After dinner the pastor and the boys left the house to drive the car around to the front that we may go back to the country church for a service that afternoon. On leaving the house the pastor, as was his habit, lighted a cigar for his after-dinner smoke. As he walked away in the presence of the two boys the mother said to me, "I wish Brother So and So wouldn't smoke. The boys' father and myself have taught them all their lives to look upon the preacher as an example in all the habits and conducts of life, that the highest in human character could be found in the man of God who ministered to them in holy things. The boys' father did not smoke, and had taught his boys that the use of tobacco was not only useless, but harmful." The mother looked wistfully into the eyes of the Presiding Elder and said, "What shall I do? My boys have recently answered me, when I forbade them to smoke, 'But mother, Mrs. So and So smokes cigarettes; our pastor smokes. Aren't they Christians?' The fact is, there is not a man or woman in the world who thinks one whit less of a minister or a woman because he or she refuses to smoke; and there is not a man or a woman who can win a soul for Jesus Christ smoking a cigarette. The two are incompatible. You might as well try to sell salt water to the Atlantic Ocean. The influence of the cigarette will kill all the influence of the life."

IV.

One of the newspapers published a sort of a sermon on this subject, and said concerning a prominent church woman, who smoked cigarettes, "She seems to realize, as many Christians do not, that one of the important features of the life of Jesus upon earth was his indifference to pettiness." Indeed, he of all men saw that the small things of character are the determining factors of life. To the man who would remove the beam from his brother's eye, he said, "First, remove the mote from thine own eye." And if there are moats in the eye of the minister, how can that servant of God lift his voice against the wickedness in the world. Some of our modern preachers are telling the rest of us that "We should be tolerant." Well, one writer states that, "tolerance does not mark the progress of religion, but its decline, and is a fatal sign, while they who boast of their tolerance merely give others leave to be as careless about religion as they are themselves."

One day a man decided that he would save a few footsteps, and walked across another man's field. Another person saw him and thought that he also might follow those footsteps. A week passed. The path was well defined. A month and the grass was trodden out. A year and the pathway was broad and clear. Ten years after, the highway passed along that path. That is too often the force of example and influence, and they who stand in high places, overlooking the rest of humanity, need to be very careful lest they wrongly guide those depending upon them. In London, in one of the gardens there, as well as in many other pleasure resorts, is what is known as the *Maze*, pathways deviating in many ways, turning to the right or to the left, doubling back on themselves and sometimes bringing the traveller back to where he started, or else in a blind alley, but with a definite pathway to the center of the Maze. They who win the center may laugh at those seeking their way, or, give them a lift in their journey. This represents so well the minister of Christ. Life after all is beset with many difficult problems that humanity has to solve, but the servant of God is their leader, guiding them to a better life and to higher ideals. Of some religious leaders, Jesus said, "They be blind leaders of the blind." What a responsibility rests upon the preachers of God's truth.

There is a story told of the way that a certain book in England, "John Inglesant," be-

(Continued on page 9)



ASBURY ALUMNI PAGE



Containing contributions from Trustees, Faculty, Alumni, and students of Asbury College and Seminary. Address Correspondence to Dr. Z. T. Johnson, Managing Editor, Wilmore, Ky.

The Christian Interpretation of Life.

Z. T. JOHNSON, Vice President of Asbury College.

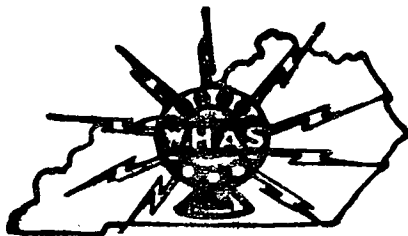
ONE'S interpretation of life is the most significant factor in determining the character, the contribution, and the destiny of a person. Men of all ages have been interested in the vital questions of how life began, what life is, and what will be its ultimate end. The attitude they have taken toward these questions has depended upon their ideas as derived from experience, contemplation, and desire.

There have grown up in the minds of men of various ages ideas concerning life which they have put into definite form and which have had a most decided influence upon their own actions. The theories of philosophy and religion give us an insight into how life has been interpreted by great thinkers of other days.

Plato gave to the world his interpretation which was a concept of idealism. To him, man's body was but a prison-house. The eternal world was a world of ideas, and this world is more or less a reproduction of that eternal world. This conception produced asceticism. It caused men who longed for a life of continual happiness in the world to come to set themselves aside for spiritual contemplation and the pursuit of an ideal attitude toward life which would result in the attainment of the supreme desires of the soul. Plato's philosophy is still found in our world today.

Epicurus gave the world an entirely different interpretation. Such words as "soul" and "immortality" had no significance to him. For him all the life there was was what he could see. He thought, therefore, that "the end of life is pleasure," and his whole philosophy may be summed up in his statement, "Eat, drink, and be merry, for tomorrow we die." We still speak of the Epicurean as one who is absorbed in the pleasures of eating, drinking, and having a good time in this world. Such a philosophy as that taught by Epicurus naturally resulted in dissipation and licentiousness which removed the idea of the immortality of the soul, the responsibility for the present or future, and gave place for unbridled release of physical appetites and passions. There are still many followers of Epicurus, many of whom probably would never admit that this is their real philosophy.

The Stoics gave us still another interpretation. They did not believe there was a God; or, if there was a God, he had laid on man burdens too heavy to be borne, ideals too high to be reached, and stern commands to live right. To the Stoic, the cardinal virtues were endurance and fortitude. He believed that one should look neither to the right nor to the left in his upward march toward perfect happiness. He should not rejoice at his successes nor weep over his failures. He could be perfectly virtuous only when he was perfectly fortified against emotional disturbances. This is a beautiful ideal, of course, but the practical attainment of it is humanly impossible. Such an austere interpretation of life killed all the elements of buoyancy, happiness, and hope, and even though one could reach the place where he could show no outward evidences he would still be subjected to emotional strain and stress, which, in many instances, would be greater when suppressed than if



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These programs are sponsored by Asbury College and Asbury Theological Seminary, given in the studios at Asbury College, featuring the Radio Devotional League Quartet and other organizations.

permitted expression. Finally, such a philosophy called for pure physical victory without any spiritual aid from any source whatsoever.

Deism was strongest in the 17th and 18th centuries. To the Deist, there was a God who made the universe but who, upon its completion, had retired and left it to run its course with no regard for the welfare of man. To the Deist, God was an absentee God. Man was nothing more than part of the mechanical arrangement of the universe about him. This meant that after suffering and death there could come to mankind nothing but the black night of despair. It permitted no ray of hope over the idea of immortality. It eliminated the fact of the personal presence of God to assist man in his difficulties and to bless him in his soul. The deistic interpretation of life was fatalistic in the extreme.

The Pantheists went to the opposite extreme. Pantheism teaches that there is no personal God; that there is no immortality of the soul; that there is no eternity. It holds that God is in everything and that everything is God: the forces of nature,—the earth, the moon, the sun, the rivers, fire, the trees of the forest, and the flowers of the field—all are God; not a representation of God, but God itself. This excludes the personality of God and makes him nature itself. Strong belief in such a theory causes one to worship the forces of nature rather than the God back of all nature.

Materialism is an interpretation of life that has had tremendous influence on the thinking of men in recent years. To the materialist, there is no God, no soul, no immortality. Life emerges spontaneously. It came into existence in some other part of the universe and was accidentally transferred to the earth, or, as a result of spontaneous combustion, it began in this world. As this theory has grown, it has changed with the discoveries of science. In the beginning, it was based upon the cell theory of life, then changed to the atomic theory when it was discovered that cells were composed of atoms. Now it rests upon the electron theory, and it is being hinted by the best scientists today that even the electrons are subdivided into millions of smaller life parts. Materialism is based largely upon physical matter and is dependent upon purely physical

ideas and relations. Carried to its ultimate conclusion, it scoffs at the idea of God and rejects the fact of the existence of the soul. Man is but an element of the earth to him and, when life is done, man's existence is completely over.

Over against these six outstanding theories, there stands the fact of Christianity. The Christian religion is the only religious philosophy in history which gives us a complete spiritual interpretation of life. This is due to the fact that there can be no perfect spiritual interpretation until there has come the dawn of realization of personality. This means that before spiritual values become valid they must be based upon the fact that the most essential thing in all the universe is personality. As applicable to human beings, this means that they, themselves, are of supreme importance. And, back of human personality, it is evident that there must be one Supreme Personality. In this philosophy, one finds an interpretation of life in all its manifold relationships that forever lifts human personality into the realm of values that transcend everything base and material. To the Christian, there can be no spiritual interpretation of life apart from Jesus Christ, our Savior. In him we find the revelation of God, the creator of the universe, and the giver of life; but at the same time the loving, compassionate, divine Heavenly Father. In Jesus Christ all the gropings of the human mind are brought to a focus, all our questions are answered, all the needs of spiritual personality are met; all the longings of the human soul find in him the fullness of life and the essence of all things which bring perfect satisfaction.

When we come to apply the spiritual interpretation practically, we are brought face to face with the fact that the elements of personality depend upon the body, the mind, and the will; and it is in these three fields that we must search to find the nugget of real spiritual values.

The body, to the Christian, is the home of the soul and the abode of the Holy Spirit. It is the temple of God, indwelt by the Holy Spirit, dominated by his power, and subservient to his will. It is in the body that we find practical expression, through the actions of the individual, of the inner ideals, aspirations, hopes, desires, and devotions.

The mind is possibly God's masterpiece of all creation. It is both physical and spiritual in its nature. It has a physical basis,—they tell us eighty per cent water—but that combination of physical matter and fluid substances does not function within itself. Scientists may term this functioning as due to electronic disturbances, or to purely physical agitation produced by the nervous system, but we all know that there is something, which we call the spirit, which dominates or controls the mind. The mind is the thinking machine, but that spiritual something which dominates it is a vital element of our personality. When we acknowledge the fact that the mind is not only the gift of God but represents the essence of God itself within its workings, we have come to a spiritual interpretation which has its effect upon all our activities.

The will is the last citadel of personality. Our bodies respond to commands given by the mind, but the mind is dependent upon the personal will of the individual. We may think of what is right. We may learn the difference between right and wrong. The

mind may give assent to all the philosophical theories connected with moral obligations, but, until the will responds, a man stands supreme in his personal self and is able to defy all the moral forces of spiritual—all the onslaughts of spiritual wickedness which beset him, and all the appeals of human interests about him. To that extent the will is supreme. But when the will is yielded to God, when it says yes to all that God would command it to do, it has the power, in collaboration with the mind, to say to the body, do this, and it shall be done.

Thus we come to the conclusion that one's own personal character depends largely upon his spiritual interpretation of life. We realize that the contribution of an individual to moral values, to the spiritual uplift of individual souls, and to a community, depends largely upon this interpretation. And, finally, we see that the destiny of a soul rests upon the same basic facts. One's attitude toward spiritual values determines his purpose in life, and, thereby, his immediate future. It also determines the ultimate ideals and destiny of his soul. When he considers himself immortal, his soul reaches out after immortality, and all his life is guided by that belief. The Christian interpretation of life, therefore, is not only a basic philosophy but is a practical guide of conduct which results in the type of life we live.

BUD ROBINSON'S LETTER.

Bud left you at the city of Fredericktown, Mo., where we had a lovely service. After dinner at the parsonage with a number of friends and preachers, Bro.

Welsh, his good wife and old Bud hit the trail for Cape Girardeau for the night service. Brother C. G. Bohannon is the splendid pastor. The church was packed to the last seat, and the interest was fine.

On Friday we drove to the lovely city of Charleston, Mo., where we have a splendid work. Brother J. Fleurdelys is pastor, and one of the best. His work at Charleston is almost a miracle. He is one of the strong men on the Missouri District, and is a graduate of Asbury College. The house was packed to overflowing. We reached Charleston in time for lunch, and at night we all went to the home of one of the finest families in the city, and had a great roast goose supper. It was my good pleasure to spend the night with the family. The next morning Brother and Sister Welsh, and Brother Fleurdelys, called for old Bud, and we had a fine season of prayer, and then left Charleston headed for Caruthersville. Brother and Sister J. E. Linza are the good pastors, and there is none better on the globe. Saturday night Brother Linza went to a fish market and bought plenty of good, fresh fish for a great fish fry, and how we did enjoy the treat.

We were up early Sunday morning and drove to Malden in time for the Sunday school. I think nearly two hundred in attendance. And we had a great crowd for the Sunday morning service. Our service was beautiful. Here Brother A. J. Mitchell is the good pastor, and he is a brother beloved of the Lord.

After eating and praying we had to hit the highway in real earnest in order to make the trip to Sikeston where we were booked to preach at two-thirty. At Sikeston Brother C. F. Transue is the fine young pastor, and has built a church that will seat several hundred and it was packed to the doors. Here my old friend from Tennessee, Brother Dees, and his lovely daughter were in a great revival.

At this writing there are a number of fine revivals in progress on the Missouri District. Brother Jack Frost is at Frederick-

town with Brother Seals in a great revival; Brother Francis is at Caruthersville with Brother Linza; Brother Dees at Sikeston, and Brother Ladman is at Esther with Brother Wood.

We had a great service at Sikeston and after preaching for an hour or more we made a run to Dexter for the night service and reached there in time for supper. Here Brother Harry McElrath is pastor and a number of his members had united in getting up one of the greatest suppers that I have seen in months, if not in years. One of the old Nazarene boys is in the fish business, and he had furnished one of the finest fish suppers that I ever sat down to; another had killed a half-grown coon and had it cooked to perfection; and others had brought fine, fresh pork sausage, and those Missouri women are as fine cooks as walk the dirt. Almost everything you can think of was there in abundance. We had a great crowd that overflowed the building, and quantities of fine folks had to be turned away from the church. What a pity to think of people at the church door trying to get into the church, and can't. We ought to build larger churches all over the United States.

On Monday we made a run to Poplar Bluff where Brother F. B. Moore is pastor. We reached Poplar Bluff at about eleven o'clock and had lunch and rested for the afternoon, and then had a fine supper. We had a great crowd and after preaching to that crowd for more than an hour we made a run from Poplar Bluff to Piedmont, the home of the District Superintendent. It is only fifty miles and we were there by eleven-thirty, and had a fine night's rest.

On Tuesday we had a great quantity of mail and wrote a number of letters. At night Brother James the fine young pastor had secured the big building that they call a "gym." Well the "gym" was jammed upstairs and down.

Piedmont is in the heart of the Ozarks, and the Ozarks are the beauty spot of Missouri, if not in the United States. It is remarkable how many fine preachers and missionaries have come from these Ozarks. Miss Lovelace and Miss Cox—both now in Africa—are products of the Ozarks, and the most of the preachers on the Missouri District are from these beautiful Ozarks. It is strange that God passes by the great rich countries of the United States and the great cities, and goes to the hill country to get preachers and missionaries. May heaven keep smiling on the Ozarks and keep on calling fine preachers from those lovely hills and mountains.

At this writing I am in St. Louis, and tonight we are to be in First Church with Brother J. W. Roach. Tomorrow at ten o'clock we are to be in the Rinebarger church, and tomorrow night in Maplewood. That will finish the Missouri campaign,

In love,
UNCLE BUDDIE.

Have You Ordered that Commentary?

The New Year is here and those who have been fortunate enough to use Arnold's Practical Commentary in the past will want a copy for 1936. Do not put it off, but order so you will have it for the first lessons of 1936.

After years of acquaintance with this Sunday school help I do not hesitate to pronounce it the best I have ever come in contact with. It does not burden you with historical data that is forgotten by the time the lesson is over, but interprets the Scriptures and brings out the practical points in the lesson so the teacher can apply them to the practical side of every day living. There are departments for the Adult, Intermediate, Junior and Primary, with practical suggestions for each class of students. Then the price is about the lowest of any Commentary on the market, only \$1.00 postpaid. Do not

fail to order at once; and to those who have never used it, I suggest that you give it a trial, and after finding out its valuable helps I am confident you will never be without it. Order from Pentecostal Pub., Co., Louisville, Ky.

Yours to help,

MRS. H. C. MORRISON.

(Continued from page 3)

the right and duty to legislate to protect itself from the evils of the liquor traffic. We have quarantine, fire, traffic and sanitary laws to protect society. So we must have laws to put the brand of the criminal upon the liquor traffic, which is the enemy of the entire economic, industrial and domestic life of our people.

The historic position of our Methodism on the manufacture, sale and use of intoxicating liquors for beverage purposes is clear and positive. From the beginning it has exacted all who would be admitted to its Communion an obligation to abstain from "drinking spirituous liquors unless in cases of necessity." It further enjoins upon all its preachers and members that they "abstain from the manufacture and sale of intoxicating liquors to be used as a beverage, from signing petitions for their sale, from becoming bondsmen for any person as a candidate for obtaining a license, from acting as a dispenser or voluntarily accepting an appointment or election as such under the laws of any state, and from renting property to be used for such sale.

The position of the Methodist Church on this subject for the guidance of the membership is clear and unequivocal. Legislative action may change the legal status of liquor, but it cannot change the nature and disastrous effects of alcohol. No action of Congress or state legislature has changed the historic attitude of Methodism to this inveterate enemy of human society and we would urge upon all our people the observance of these directions in all fidelity. Our presiding elders, pastors, teachers and members should stand fast by the principles of sobriety and Christian conduct incorporated in our Discipline by the unanimous vote of the General Conference.

The pulpits of our Church can be and should be sounding boards to give the truth to our people concerning the evils of the liquor traffic. It is our hope, indeed our expectation, that the pastors and members of our churches will be in the forefront of every battle with this great enemy of the Schools, the Home, and the Church.

Signed,

Edwin D. Mouzon, John M. Moore, U. V. W. Darlington, W. N. Ainsworth, James Cannon, Jr., Sam R. Hay, Hoyt M. Dobbs, Hiram A. Boaz, Arthur J. Moore, Paul B. Kern, A. Frank Smith.

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(Continued from page 1)

No one knows his nationality, and no one asks him. He does not allow questions from those most closely associated with him; in fact, he is not intimate with any one. He has traveled all over the world, spent considerable time in the great cities and capitals of the various nations; he has studied in many of the noted universities; and is said to have much scientific knowledge, being quite at home in astronomy, and has a remarkable acquaintance with ancient, medieval, and modern history. Mussolini was thought to be a very powerful personality, but he was inferior compared with this man. There is something about him that is very uncanny. I have never been in the presence of any other human being who seemed to throw a spell upon everybody who sat under the sound of his voice. I would not call him an orator, although he speaks with even, clear tones, pronounces his words distinctly, and his ideas shoot into you like arrows. You not only see and hear, but in a remarkable way, you feel him. He must be a powerful mesmerist. All Rome is wondering at his grasp of world conditions, his masterful rulership; men speak about him in whispers; no one would be willing to excite his displeasure; if they should, without any manifestation of excitement or anger, he would have them killed without hesitation or the slightest indication of regret. Some people believe he is the "man of sin" spoken of in the Bible.

In my next letter, I hope to be able to tell you, definitely, something of his attitude toward the religions of the world.

Devotedly, and always yours,
GEORGE WILLINGSON.

Matthew TwentyFour.

Dear Brother Morrison:

Can you give me some explanation of Matt. 24:11-14? If you prefer, give the explanation in THE HERALD, rather than in a private letter. A HERALD READER.

My Dear Friend:

In the words of Jesus to which you refer, he was evidently speaking of conditions which would exist as we approach the end of the present age. God has broken human history up into periods or ages; we are now living in the Church, or Gospel, age. In the plan of God every new age is a decided im-

provement on the past. The Church, or Christian, dispensation is far superior to the Hebrew dispensation; thus the plan of God moves forward to a grand culmination in the reign of Christ. The Kingdom age is next in divine order; that is the kingdom our Lord taught us to pray for, the time when men should do the will of God on earth, as the angels do it in heaven.

As we approach the end of this age, "many false prophets shall arise and shall deceive many." This foretelling of Jesus refers to the modernists and many false teachers now appearing in the churches. It is remarkable the number of Protestant churches who deny the pre-existence of Christ, his Virgin Birth, or oneness with the Father. They deny the existence of the Devil, or a place of future punishment; they ridicule the idea of being "born again," and the sanctifying merit in Christ's crucifixion.

These false teachers utterly hate the doctrine of Christ's Second Coming, and would "deceive even the very elect." As a result of their false teachings, "iniquity abounds." Wickedness is aggressive, bold, defiant and blasphemous on every hand. Drunkenness, Sabbath desecration, nakedness, murder, blasphemy, with national sins that are appalling; as a result, "the love of many shall wax cold." This is lamentably true. Many churches have no revivals, no one is converted, no effort is made to win souls—utterly dead, so far as any spiritual life is concerned. Not only so, but they hate the word "sanctification," or any reference to the coming of our Lord.

These are times to *endure*; to watch and pray, for "he that endureth to the end, shall be saved." The following verse is significant and interesting: "And this gospel of the kingdom shall be preached in all the world for a witness to all nations, and then shall the end come." Evidently, our Lord refers to the end of this evil age. The times of the Gentiles shall end. As we approach the end of the age and the coming of our Lord to set up a kingdom of righteousness, a warless age of peace and good will among men, we may expect all that Jesus Christ foretold with reference to that period—"upon the earth distress of nations, with perplexity." . . . "Men's hearts failing them for fear, and for looking after those things which are coming on the earth."

Note that, immediately after and, in the midst of these conditions, "And then shall they see the Son of man coming on the clouds with power and great glory." It would be amusing, if it were not so sad, to see the opposition of the Modernist who does not relish the thought of our Lord's return, and the various plans and schemes they have for bringing Utopia upon the earth. It is startling to note the number of Methodist preachers who are badly tainted with Communism, and are looking toward blasphemous, bloody, adulterous Russia, to solve our social problems and bring in an age of peace and good will among men. The men who reject the teachings of the Scriptures on the coming and reign of Christ are wandering about in the dark, and leading the people away from God and his Word to an abyss of unbelief and the death that never dies. H. C. M.

Prophecy in Revelation.

CHAPTER V.

THE PUNISHMENT OF THE NATIONS THAT PERSECUTED ISRAEL.



We call attention to a few of the prophecies pointing to the calamities that were to fall upon the peoples who persecuted the Jews. We wish to impress the fact that these prophecies were uttered at a time so remote from their ful-

fillment, when the cities and nations against which they were uttered were so powerful and prosperous that, from a human point of view, they would abide until the end of time; yet these prophecies were fulfilled so perfectly, with such minute details, that it lifts the matter out of the realm of guesswork or any possibility of human foresight, into the realm of divine inspiration.

The men whose prophecies are contained in our Bible and who foretold the coming, sufferings, death, and glorious reign of our Lord Jesus Christ, were inspired men. Their predictions about other matters of God's dealings with the nations of the earth have so perfectly fitted into the facts of history, that there is no reasonable ground for doubting the truth of their claims, and no way to account for the accurate matter in which they foretold future events except to admit that they were inspired, and that God spoke through them.

The City of Nineveh was the capital of the Assyrian Empire and one of the most ancient cities of the world, evidently beginning its existence not a long while after the flood. In Genesis, 10 and 11, we are told that Asshur went forth and built Nineveh. When Jonah was called to preach to the Ninevites it was "an exceeding great city of three days' journey." Twenty miles in those times was a day's journey, so it was sixty miles around the city of Nineveh. The wall encircling the city was 120 feet high and so broad that three chariots could drive around it abreast. On this wall there were fifteen hundred towers about two hundred feet high. If an enemy had been able to climb upon the city wall, the defenders could have gone into these towers and showered down missiles and stones upon them.

When Jonah was displeased because God did not destroy the city at the time of his preaching and God was making a plea for mercy, he said to Jonah that there were more than six-score thousand people in the city who could not discern between their right hand and their left; that is, there were more than one hundred and twenty thousand babes in the city who were not old enough to know their right hand from their left hand. The general estimate of populations is one baby to every five persons, so Nineveh must have had at that time a population of more than six hundred thousand people. It was the Metropolis of one of the most wealthy and powerful Empires in the world, and was one of the most bitter persecutors of the Jewish people. Such was Nineveh when the prophet of God foretold its overthrow, utter ruin and desolation.

If you will read the books of Kings and Chronicles you will find that the Kings of Assyria were the unrelenting enemies of the Jews. Pul, a King of Assyria, invaded Israel and was bought off with a thousand talents of silver. (2 Kings 15:19). Later on, "Shalmaneser, the King of Assyria, came up throughout all the lands;" and after a long siege "took Samaria and carried Israel away into Assyria," and scattered them about in various cities. (2 Kings 17:5, 6). Still later, Sennacherib, King of Assyria, came up against all the fenced cities of Judah and took them (2 Kings 18:10-13) and he exacted of good King Hezekiah "three hundred talents of silver, and thirty talents of gold," and Hezekiah had to empty his own treasures in the palace and the treasures of the Lord's House in order to meet this immense levy and induce the King to leave the country. Still later on Esarhaddon, King of Assyria, son of Sennacherib, finally completed the destruction of Israel, taking the people away captive into Assyria, and bringing people from Cuthah, Hamath, and Babylon and placing them in the cities of Israel which had been left empty and desolate by the captivity and removal of their inhabitants to Assyria.

We read in 2 Kings, 24-30, that these trans-

planted heathen became so wicked that God sent wild beasts to destroy them, and when word was brought to the King of Assyria he sent back a Hebrew priest to teach them the ways of God, but this priest was not a successful missionary and the people continued to worship their idols.

In Zephaniah 2:13-15, we read of the judgments of God to be sent upon Nineveh: "And he will stretch out his hand against the north, and destroy Assyria; and will make Nineveh a desolation, and dry like a wilderness. And flocks shall lie down in the midst of her: all the beasts of the nations: both the cormorant and the bittern shall lodge in the upper lintels of it: their voice shall sing in the windows; desolation shall be in the thresholds: for he shall uncover the cedar work. This is the rejoicing city that dwelt carelessly, that said in her heart, I am, and there is none beside me: how is she become a desolation, a place for beasts to lie down in; every one that passeth by her shall hiss, and wag his hand."

This prophecy has been so literally fulfilled that it takes experienced, well-versed and discerning travelers to locate the place where this great city once stood. The scattered ruins indicate the large area once covered by the city, but now the place is perfectly desolate, a broken and rugged pasture where the cattle browse and lie down to rest.

The Prophet Nahum, 1:1-3, 8, 9, 10, gives a graphic description of the coming destruction of Nineveh while it was yet in its glory. "The burden of Nineveh. The book of the vision of Nahum the Elkoshite. God is jealous, and the Lord revengeth; the Lord revengeth, and is furious; the Lord will take vengeance on his adversaries, and he reserveth wrath for his enemies. The Lord is slow to anger, and great in power, and will not at all acquit the wicked: the Lord hath his way in the whirlwind and in the storm, and the clouds are the dust of his feet. But with an overrunning flood he will make an utter end of the place thereof, and darkness shall pursue his enemies."

"What do you imagine against the Lord? He will make an utter end: affliction shall not rise up the second time. For while they be folden together as thorns, and while they are drunken as drunkards, they shall be devoured as stubble fully dry. And the Lord hath given a commandment concerning thee, that no more of thy name be sown: out of the house of thy gods will I cut off the graven image and the molten image; I will make thy grave; for thou art vile."

Herodotus tells us that the Medes assisted the Babylonians in capturing Nineveh. The city was besieged for a long while, but with its powerful walls the inhabitants felt perfectly safe. During the siege there was a long heavy rain which caused the river which flowed through the city to overflow its banks and break down a part of the city wall. Note the prophecy of Nahum: "With an overrunning flood he will make an utter end of the place thereof." Diodorus, Siculus, the historian, tells us that the soldiers of the Assyrian army were drunk when the city was captured and that when the King saw that the overflowing river had broken the walls and the defences of the city, he gathered his people into the palace and setting it on fire, was consumed.

Note the prophecy again: "For while they be folden together as thorns, and while they are drunken as stubble fully dry." The prophet not only told of the destruction of the city but described the details of its destruction. How men with these facts before them, with the cogwheels of prophecy fitting so perfectly into the cogwheels of history, can doubt the inspiration of the prophets, we are unable to comprehend. We should remember, however, that the average unbeliever has not taken time to study the prophecies contained in the Old Testament Scriptures and the accuracy with which these prophe-

cies have been fulfilled. Our religious teachers have not used these great facts to give to Christians a broad and unshakable foundation upon which to rest their faith in the inspiration of the Holy Scriptures, and to prove to doubters the unquestioned fact of the divine inspiration of the men who wrote the prophecies.

(Continued)

H. C. Morrison's Dates.

St. Petersburg, Fla., Jan. 19-26.

Tampa, Fla., Jan. 27-Feb. 2.

Lakeland, Fla., Feb. 5-17.

(Continued from page 5)

came popular. Mr. Gladstone was having his picture taken and wanted to hold a book in his hand, as if reading. The book was a complimentary copy to Mr. Gladstone, and he had read it and approved its worth and so picked up his copy, held it so the title could be clearly read and was so photographed. When the picture was published all over England, as all Mr. Gladstone's were, the title of this book was clearly seen and the sale of the volume increased tremendously within a few weeks. Imagine what a difference there would have been if Gladstone had been reading "Paine's Age of Reason," or one of the works of some other atheistic writer. The influence of that one picture would never be finished. So is the influence of every life, "No man liveth to himself, no man dieth to himself." Preacher, watch your step, you are an ensample to the flock.

V.

Perhaps it is not considered out of place for a society woman to smoke cigarettes, socially speaking. It may not be considered an offence against good taste among the religious leaders of today, but courtesy would at least make even a woman say that, "if such actions were not considered correct, to say the least, she would use her right of decision, and not do anything that would infringe upon the opinions and feelings of others, who might not agree with her habits." I think that Paul's attitude answers many of these questions. He says, "That all things are lawful;" that is a wide statement; he goes on to say that "all things are not expedient," nor wise; not the best thing to do. The Christian could eat meat offered to idols because of his faith, but another man seeing him consuming the meat that had been used in the worship of heathen gods, might be led to believe that the Christian had a place for these idolatrous customs in his religious life and so Paul concludes, "If eating meat causes my brother to offend, I will eat no more meat while the world stands."

These may be little things to some but they loom big in the world of life. Perhaps some make standards too high for others but the highest standard is necessary in order that the ideals of Christianity may be maintained pure and true. A few days ago an aviator performed stunts which left a writing on the sky in letters of smoke, the name of a well known cigarette. The words were probably a half mile long; everybody gazed at the wonder: one little fellow said, "It's God." "Naw, it aint," said his companion. "Naw, if it was God he wouldn't be advertising cigarettes."

The world grows by the example of others. Day by day we are adding our quota to its welfare and moral status. Every life brings in some little thought or action, the aggregate of which produces our civilization. Here and there are great men and women whose ability to lead is unquestioned. Upon them rests a tremendous responsibility, and I would hate as a preacher of the Gospel to have it said of me, that my example in using tobacco, or any other personal habit, had lowered my consciousness of wrong, which it

will, so that I had found a different group of companions, which is not impossible, and that through this little start I had found myself among evil companions and landed in the criminal world. The testimony of thousands is that the habitual criminal has his fingers marked with the yellow stain of the cigarette. No minister of the gospel can afford to lose one iota of influence in any way. The injunction, "touch not, taste not, handle not," is a warning that must be heeded by the man of God.

To preachers of the gospel, I would commend the beautiful example of that prince of American ministers, Dr. Theodore Cuyler who, on an occasion excused himself, stating to a friend he was to go from that social engagement to call on a delicate sick lady and, as the men of the party had begun smoking, he felt he could not afford to stay longer as it would be very offensive to carry the scent of tobacco smoke on his clothing to the bedside of the sick. Another minister of Southeast Missouri, not so well known who, at a social gathering when offered a cigar by his host, respectfully declined, only to have his host ask him the pointed question, "Did you ever smoke?" "O yes," said he, "I was once an inveterate smoker." "How did you come to give it up?" He answered, "For the sake of the boys and girls to whom I must be an example as well as a minister." "Ah," said the host, "that is very fine, but no one could persuade me to give up my personal privilege of enjoying my cigar." "But," said the preacher, "I have a higher privilege than you seem to know about." "What is that privilege, may I inquire?" "The privilege of sacrificing something I love to do, for the sake of those whose life and interest I love more than personal liberty, and to

"Follow the Christ, the King,
Live pure, speak truth, right the wrong,
Else wherefore born."

The Nightingale of the Psalms

It has been said that Rev. Aycock, author of this book, has given the most beautiful exposition of this Psalm that has ever been written. He takes up the subjects, such as, "I Shall Not Want," "Rest," "Refreshments," "Forgiveness," "Guidance," etc., and gives the most comforting exposition of them. Sixty thousand copies have been printed and the book never grows old.

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Interest The Young People

of your church in missions. There is no better way to create missionary interest and zeal in any society, for that matter, than to place a copy of the book "Ukanya" in their hands. It is a true story of an African girl, interestingly and touchingly written. You cannot read how this little heathen girl endured hardship, how eagerly she accepted our Christ and the torture she went through to serve him, without having your heart quickened and stirred.

The demand for this book has been so great that we have had a new edition brought out. The price is only 60c. Don't fail to get a copy.

The clock of Life is wound but once,
And no man has the power
To tell just when the hands will stop
At late or early hour.
Now is the only time you own,
Live, love, toil with a will,
Place no faith in tomorrow,
For the hands may then be still.

Red Letter Testament and Psalm, bound in moroccolat, good type, vest pocket size. Price, special, 50c. Same Testament without Psalms but with overlapping edges at same price.

OUR BOYS AND GIRLS

THE NEW YEAR.

Grenville Kleiser.

I will start the New Year gladly
With a clear and noble aim;
I will give unselfish service
To enrich another's name.

I will speak a word of courage
To a soul enslaved by fear;
I will dissipate drab discord
With the sunshine of good cheer.

I will be sincere and humble
In the work I have to do;
I will not indulge in censure
But will praise the best in you.

I will keep my mind and body
Sound and flexible and pure;
I will give my time and study
To the things that long endure.

I will do what I am able
To advance a worthy cause;
I will strive to lessen evil
And obey God's righteous laws.

I will pray to Him to guide me
In the straight and narrow way;
I will shun false pride and folly,
And I'll live my best each day.

HIS CHERISHED GIFTS.

Daisy Hughes Phipps.

Just to look at the twins, Margaret and Mildred Weddington, one would judge them to be fifteen years old. Their intelligence quotients, too, were to this effect. But in reality, the girls were only twelve.

At the time the story opens, the sisters were visiting their great-grandparents of the same name. Their own grandparents had passed away. These old people who were left, though remarkably preserved for their ages, were approaching their eighty-fifth and eighty-second birthdays. Kind and hospitable to every one, they were greatly beloved, particularly by their kindred and intimate friends.

A visit to the Weddington home was always regarded as a rare treat. The old-fashioned house in the Ozarks, though by no means a mansion, was large and comfortable. Situated on the crest of a hill, the setting was beautified by giant forest trees, which afforded ample shade. In the back yard were many old-timy but attractive flowers.

A favorite retreat was the spacious front porch where the family was seated.

"Grandfather, this is the coolest place I have seen in a long time. Is it like your old home in Tennessee?" Mildred's smile betokened her satisfaction.

"No, not exactly, daughter, but we lived in the country where trees were plentiful. There was nothing fine about the old homestead, but it was comfortable and built of substantial whiteoak that weathered the ravages of time."

"Tell us something about your family," requested Margaret. "How many brothers and sisters did you have?"

"There were eight children, four boys and four girls. My mother was a devout Christian, but I regret to say that my father was fond of strong drink. He could design and build beautiful houses, but when pay day came, one of the older boys always tried to be on hand before father spent all his earnings for liquor."

"Grandfather, excuse me, but I want you to explain something before you go further. The Bible says that Jesus at the wedding turned the water into wine. Another passage of Scripture tells us that 'Wine is a mocker, strong drink is raging: and whosoever is deceived thereby is not wise.' These two verses seem exactly opposite." Mildred's earnest tone proved the fact that she really was a seeker of the truth in regard to the above mentioned situation.

"I'm glad, daughter, that you mentioned these verses which appear misleading. At one time, these and several others on the same subject puzzled me, but now, since I heard the ex-

planation, I am no longer in doubt as to their meaning. The translators, after long and thorough researches, found that when the use of wine was advised, it meant the pure, unfermented juice of the grape. This, of course, is nourishing and harmless. On the other hand, when fermentation takes place, such drinks become intoxicating, causing misery, poverty, crime and untold agony to multiplied millions, often to innocent women and children. Our own family was an outstanding example."

"Thank you, grandfather, I am glad to have this explanation. This version makes those Scriptures plain and clear to me. Now let's hear more of your family."

"Very well—I'm glad that you are interested. For reasons already stated, we had no luxuries—not always the necessities. We children were dressed very plainly. In fact our clothing in warm weather—for us boys—consisted of a single garment, a long shirt. When company came, how we would scamper to the hills behind the house! There we stayed until we were reasonably sure that the guests had taken their leave." Mr. Weddington paused a moment.

"Go on, grandfather," pleaded Margaret.

"Yes, do," echoed Mildred.

"You flatter me, girls," laughed grandfather. "But I'm pleased to know that you like family history, so on with the story. You have heard of circuit riders? They came every now and then. One stormy Saturday afternoon, all of us were huddled around the big fireplace in mother's room. We had popped corn and played games until we wondered what we would do next. To our surprise, we heard footsteps in the hall; then a knock at the door.

"My one pair of pants was hanging on the clothesline, so I was wearing a long skirt. What did I do? I scampered under the bed—in double-quick time, too.

"After Brother Jamison, the preacher who was known as the circuit rider, had talked with the others for a while, he turned to father: 'Brother Weddington,' he began, 'I was under the impression that you have four boys, but I see only three. Was I mistaken in the number?'

"My three brothers began to laugh. Father was embarrassed, but finally managed to stammer that the other was around somewhere. That 'somewhere' became awfully tiresome, but I managed to tough it out until the coast was clear."

The girls were almost overcome with laughter. Finally, they found speech to ask in the same breath, "What did you do, grandfather?"

"I turned and twisted until I was all tired out. Finally, when everybody went to supper, I made my escape.

"In some way or other, the news reached Brother Jamison that I was short on pants or breeches as they were often called in those days. One day a package for me came through the mail. This was the first time 'Uncle Sam' had favored me in this manner. You may be sure I was all excitement. As I looked at the box, I could hardly believe my eyes. But there was my name, James Wilkins Weddington—this was as plain as daylight. Reaching for my old pocket knife, I hastily cut the wrappings.

"What do you suppose I saw? A nice suit of clothes made of nankeen. Little did I ever dream that I would at any time be the proud possessor of a gift so handsome! Mouted on an old gray mule, I wore my finery to church on the following Sunday. How I wished my steed would bray! I wanted my arrival to be known far and near. Nankeen! I pronounced the word over and over. It was music to my ears. Little did I know of dress materials, but I had heard of silk and corduroy. However, I wondered how any other fabric in the world could compare with this of which my own clothing was made.

Do either of you know what kind of goods this was?"

"What was it, grandfather?" the girls asked in concert.

"It was nothing but brown domestic dyed in copperas water. However, that yellowish color to me was more beautiful than the rainbow. On one occasion there was an entertainment in town three miles away. Several animals, such as the monkey, the zebra, Shetland ponies and the elephant performed. As the program was in full swing, some of the seats gave way, causing considerable excitement. It was reported that several women lost their false teeth and that a man was short of his wig."

"I wonder if the lost articles were found," Margaret inquired humorously.

"Really, I couldn't say, but there was plenty of searching done. However, I felt that no one present suffered as I did. In the scramble and confusion, I fell down in the mud, soiling my precious pants.

"Did you ruin them?" cried the girls in concert.

"No, it wasn't that bad, but I always felt though it may have been imaginary, that they looked dingy after their mud bath. But for one thing I have always been profoundly grateful. In fact, I have saved the best part of my story for the last.

"When the package came, a small Bible was in the inside coat pocket. Ever after, I kept it in the same place. So, this was not injured, for which I was truly grateful. Immediately on receiving this Bible, I opened it. My eyes rested on this passage: 'My son, give me thine heart, and let thine eyes observe my ways.' This is found in Proverbs 23:26.

"Instantly, the command appealed to me. Dropping on my knees, I prayed that God would forgive my sins and accept me as his child. His Spirit bore witness to my own that my request was granted.

"In time, of course, the cherished clothing wore out, but I still have the treasured Book of Books." Drawing a small, worn Bible from his pocket, Mr. Weddington handed it to the girls.

"How dearly you must prize this, grandfather," remarked Margaret, to which her sister heartily agreed.

"Yes, daughters, the price of this Book is far above rubies. In fact, it is the only Book in the world which never grows old."

JOSEPH.

Joseph was next to the youngest of Jacob's twelve sons. Joseph and his younger brother, Benjamin, were Rachel's only sons so the other ten were only half-brothers to him.

These ten brothers were a lawless set and always making trouble for their father. Now Joseph, being much younger, and a good boy, aroused their ill will by telling his father some of their wrong doings. About this time Joseph's father gave him a new coat which was comprised of many colors, of which he was very proud. This made the ten angrier still.

Sometime later the ten took the sheep to pasture at Shechem, a distance of about fifty miles. Several days passed and not hearing from them Jacob sent Joseph to see how they were. When the ten saw him coming they decided to get revenge by getting rid of him. They sold him to an Arab caravan that was traveling down into Egypt. After a time he was sold as a slave to an officer of the king's guard. He served as the guard's overseer but good fortune was not to last, for due to the guard's suspicions he was thrown into a prison cell. God was with him so he did not despair and soon was favored by the keeper of the prison.

The chief butler and chief baker, who had offended the king, were put into the prison with Joseph. Joseph, through God, explained queer dreams that these men had dreamed, and in a few days these dreams came to pass. The butler promised to help Joseph but forgot it when released from the prison.

Two years passed and one night Pharaoh dreamed strange dreams but none of his men could explain them. Joseph was called and he told the

The Promise Is To You!

By J. Edwin Orr.

10,000 Miles of Miracle—to Palestine, with helpful chapters on the Filling of the Spirit. The human touch is ever present—arriving in Paris with next to nothing, snubbed in the Balkans, apparently stranded in Rumania, stirring meetings in Turkey, prayer in the Tomb of our Lord—A wonderful story of answer to prayer and an assurance that the promise is to all who will receive. Price, 50c.

king that God would answer in peace. After the dreams were told, Joseph told the king that there would be seven years of plenty followed by seven years of famine. Joseph was then appointed governor to look after the land. When the famine took the land people came to Egypt and begged food and Joseph supplied their needs with the stored food.

After a time the ten went for food. Joseph was now a grown man and so was not recognized. He gave them the flour but kept one of them until they would bring their youngest brother Benjamin. So, after persuading their father, they took Benjamin and went for more food. Joseph put the ten to a final test to see if they would sacrifice their own skins to save Benjamin. Judah, the one who had sold Joseph into slavery, offered his life for Benjamin. Joseph broke down weeping and told them he was Joseph and for them to go for their father and their families that they would all live in Egypt during the famine.

Before Jacob, their father, died he commanded the ten that they should ask forgiveness from Joseph, but he told them that he was not in the place of God and even though they meant evil God meant it for good, that many people might be saved alive.

By this story we learn that all through Joseph's long years of struggling, when life seemed too hard to carry on, he looked always up to God, for he never fails even though days are dark and dreary.

Anna Louise Markwell.

Dear Aunt Bettie: May I gain admittance to your happy circle of young folks? It has been over a year since I paid a visit. It certainly is encouraging and inspiring to read the testimonies in the letters from young people everywhere who know Jesus as their personal Savior and enlisted in his service. I commend Dr. Morrison for the true way he pens world conditions and writes against worldliness. Now please don't think I'm some real old person delivering a lecture, for I'm just an eighteen-year-old southern Kentucky girl. I can truly say that the four years that I have been a Christian have been the happiest and most contented part of my life.

Young friends who have just found Jesus, hold on as never before. Don't yield to the first blows and discouragement for this is Satan's way of drawing us backward. Simply cling to the pilot while the storm is raging and he will carry us through. Here is a verse of Scripture that helps me when I can't see my way clear. "The Lord is nigh unto all them that call upon him, to all that call upon him in trouble." Psalm 145:18.

I feel deeply the call to be a missionary but have had the problem of health to combat for two and a half years. Will you readers please pray that I might have a strong body for the work that I so love. I am interested in a two-fold plan: ministering to the physical and spiritual of suffering humanity. It must be remembered that the great Physician healed both the body and soul. May God bless young people everywhere who are endeavoring to bring his Kingdom in. I would like to send greetings to any of the National Fellowship Club members who see this letter. Our motto is, "I can do all things through Christ which strengtheneth me." Phil. 4:13.

Betsy Ann Davis.

Elkton, Ky.

Eye hath not seen, nor ear heard, neither hath it entered into the heart of man, the things which God hath prepared for them that love him. 1 Cor. 2:9.

FALLEN ASLEEP

SMITH.

God sent an angel down to us,
Who knocked upon our door,
And took away our darling girl
To bring her back no more.

Oh tell me not that she is dead,
She's only gone before,
The angels carried her to God—
To live forevermore.

They say we've lost our darling,
I do not feel it so,
'Tis not that we feel she's lost,
But in our homes we miss her so.

We know that she is now at rest,
She's free from every pain;
Dear ones, don't grieve for her as
lost,
For we shall meet again.

'Tis but the casket beneath the sod,
We know her spirit lives,
'Tis but a part of God's great plan,
To take back what he gives.

We give thee up, oh! Minnie dear,
'Twas for the best, we know,
Or God would not have called you
home,
And grieved our poor hearts so.

God's ways are passed our earthly
cares,

He wisely willed it so.
But if we trust his guiding hand,
Sometime we shall know.

Now since it be thy will, oh, God,
To set her spirit free,
Oh, may her life be like a tie
To bind our hearts to thee.

Her Mother,

Mrs. Rudy Smith.

LITCHFIELD, ILLINOIS.

Our prayers are united with those
of God's graeat Herald family for the
revivals ahead! May the Lord abund-
antly bless. We are sure he will. I
am still on the battlefield in the army
of the Lord.

My November revival was with Rev.
and Mrs. Ferrel Jenkins, at Plainview.
Sister Jenkins was formerly Miss
Bonita Lamp, daughter of Rev. W. E.
Lamp, and a graduate of Asbury Col-
lege. Rev. and Mrs. Jenkins are do-
ing a fine work for the Lord and are
greatly beloved by her people. We had
a good meeting in spite of the weath-
er; some were saved and united with
the church. The church was greatly
strengthened and one fine boy received
the call to the ministry. Rev. Jen-
kins is a fine singer and had charge of
the song services.

I am now engaged in a meeting with
the Rev. W. A. Fish, at the Hart's
Church, south of Litchfield, Ill. This
pastor and I held a meeting here some
three years ago and organized this
church. It is one of the best rural con-
gregations in Southern Illinois. We
covet the prayers of The Herald fam-
ily. In January I will go back to
Xenia, Ill. Eula B. Crouch.

HECTOR, MINNEAPOLIS.

This is a glad acknowledgment of
God's goodness in a quiet and sweep-
ing revival he has given us in our
Church Hill country church during
the past eighteen days under the lead-
ership of G. E. Nettleton. I have
known Bro. Nettleton for twenty-
seven years, and honored him for his
sincere faithfulness to his Lord.

I have never known a revival in
which so steadily and naturally folks
found their way to a saved and satis-
fied, and many to a sanctified relation
with God. It went through whole
families, and included practically ev-
ery regular attendant at the church.

It was a demonstration of the power
of the systematic teaching of the
Word. Bro. Nettleton is pre-eminent-
ly a scriptural preacher, with a strong
voice, straightforward courage, won-
derfully sweet spirit, and a happy
victory in his own heart. We are
looking forward to his leadership in
our Hector church in February.

Blaine Lambert, Pastor.

ABINGDON, VIRGINIA.

Not long ago an article appeared in
this paper on "Scriptural Holiness."
Of course, I expected to hear from
those who were hit by the truth, and
now the reasons are coming for not
believing in holiness. One brother
writes me that he was a Methodist un-
til he found the truth. I don't know
just what he calls the truth, but judg-
ing from his letter I think he must be
a parasite, and the Methodists did a
good day's work when they got rid of
him.

One writes that none is free from
sin, and uses 1st John 1:8 for his ar-
gument. Now common sense will
teach us that the eighth verse speaks
of a man in his unregenerate state,
for the seventh verse says that the
blood of Christ will cleanse us from
sin. But one may say, I have no sin
to be cleansed from. We answer, Yes,
you do, since man was born in sin, no
man can deny the fact that he must
be born again. If you say that you
have no sin to be cleansed from, you
are deceiving yourself, and the ninth
verse makes the whole thing clear.
"If we confess our sins, he is faithful
and just to forgive us our sins, and
to cleanse us from all unrighteous-
ness." So when one takes the eighth
verse to prove that none of us is
free from sin, he is like an old Ford
stuck in a mudhole, he can't go either
way; if he backs up, he will back
into the seventh verse, which says
that the blood will cleanse from all
sin, and if he pulls forward, he will
pull into the ninth verse, which says
that he will cleanse us from all un-
righteousness, so while this good
brother is stuck in the eighth verse, I
am going to ask him to please shut his
motor off for a while, and listen to the
reading of God's word.

We read in John 8:34, that who-
soever committeth sin is a servant of
sin. We know that we could not be a
servant of sin and a servant of
Christ, for no man can serve two mas-
ters—Matt. 6:24. So we can see that
we must be free from sin to be a
Christian. "Though your sins be as
scarlet, they shall be as white as
snow." Isaiah 1:18. "Whosoever
abideth in him sinneth not." 1st John
3:6. "He that committeth sin is of
the devil." 1st John 3:8. Now you
can plainly see that if you are not
free from sin, you are on your way
to hell.

Now let us see what the scripture
says about holiness. "For this is the
will of God, even your sanctification."
1 Thess. 4:3. "For God has not called
us to uncleanness, but unto holiness."
1 Thess. 4:7. We must be "partakers
of his holiness." Heb. 12:10. "With-
out holiness no man shall see the
Lord." Heb. 12:14. "God has sworn
that we must serve him in holiness all
the days of our lives." Luke 1:75.
"But now, being made free from sin,
and became servants of God, ye have
your fruit unto holiness." Rom. 6:22.
"Let us cleanse ourselves from all
filthiness of the flesh and spirit, per-

fecting holiness in the fear of God." 2
Cor. 7:1. "We are created in true
holiness." Eph. 4:24. Christ will "es-
tablish our hearts in holiness before
God." 1 Thess. 3:13. "God chastizes
his people to bring them to holiness."
Heb. 12:10. "Christ died that we
might be holy." Heb. 13:12. St.
Paul professed holiness. 1 Thess.
2:10. "The Holy are to have a part
in the first resurrection." Rev. 20:6.

Now if Dr. Smart Alec will start up
his old motor and pull over into the
ninth verse of First John, chapter one,
and confess his sins, and let God
cleanse him, the Holy Ghost will wit-
ness to it. Heb. 10:14, 15, 16. "And
God will not be ashamed of him."
Heb. 2:11. "For the eyes of the Lord
run to and fro throughout the whole
earth, to show himself strong in the
behalf of them whose heart is per-
fect toward him."—2 Chron. 16:9.

J. W. Thornhill.

EMPTY ARMS.

A Little Child Shall Lead Them.

J. T. Upchurch.

One of the most pathetic tragedies
it has been my painful experience to
note is the "empty arms" of a young
couple whose hearts yearn for the
happiness and delight of parenthood.
Many times I have been entertained in
lovely homes that would have been
beautiful if they had been enlivened
with the prattle of children. I do not
refer to those people who have com-
mitted criminal acts to prevent par-
enthood, but to those who have been
denied that great boon.

We are undertaking to supply a
long felt need by providing parents
with children and children with par-
ents. There are in this country a
large group of children who are de-
prived of their parents. These chil-
dren are not all orphans, some of
them are far worse and more unfor-
tunate than if they had lost both par-
ents by death. Some of them are the
children of unwed mothers. The care
that we furnish these children pro-
duces a twofold benefit, namely, to the
child and to the mother.

Many of these mothers do not wish
to separate with their children perma-
nently. These mothers are kept alive
through the hope of a better day. Un-
til that day arrives they have no
special reason for living unless they
can, in some way, contribute to the
happiness of the little innocent chil-
dren they have been the unfortunate
cause of bringing into the world. To
adopt these children to others or to
orphanages means that the mothers
lose contact with them forever, which
hundreds of them do not wish to do.

Regardless of all the statements to
the contrary, we have discovered that
hundreds of these unloved, unappreci-
ated, unwed, mothers are capable of the
highest ideals and of the truest devo-
tion, and that these children, though
born out of wedlock need the inspira-
tion that arises from no other source
than in a mother's heart.

Our plan makes it possible for these
mothers to retain a close relationship
to their children, and for the children
to know that their mothers love and
care for them. To my mind this is a
beautiful and wonderful Christian ser-
vice. To accomplish this service we
need a number of consecrated couples
who are willing to spend and be spent
for the Master in this particular field

The Gist of the Lesson



By R. A. Torrey, D. D.
Imitators have come
and gone, yet for over a
third of a century this
handy vest-pocket Help to
the International Lessons
has held a high place
in the hearts of Sunday
school workers.
Flexible Binding, 35

of Christian endeavor. We have
gained our knowledge and experience
in this field of endeavor during more
than forty years of constant service.

Who can tell what latent powers
lie dormant in a child's life that
might be brought into action by a bit
of genuine love and attention? To
have your own life brightened with
the prattle of little children and at
the same time realize that you are
not only contributing to the happi-
ness of little children but that you
are helping some struggling parent to
make good in life. It is truly wonder-
ful. Our plan provides the children
with institutional protection and at
the same time gives them the tender
care and love of home life.

If this is read by a childless couple
not above middle life who care to in-
vestigate our plan we shall be pleased
to hear from you. Those living east
of the Rocky Mountains may address
Berachah, Drawer C., Arlington, Tex.,
and those living west of the Rocky
Mountains may address J. T. Up-
church, 328 Markham Building, Hol-
lywood, Calif.

"Pray without ceasing and in ev-
erything give thanks."

TESTIMONY.

"Bless the Lord, O my soul; and all
that is within me bless his holy
name."

"Bless the Lord, O my soul and-for-
get not all his benefits; who forgiv-
eth all thine iniquities, who healeth
all thy diseases, who redeemeth thy
life from destruction; who crowneth
thee with lovingkindness and tender
mercies; who satisfieth thy mouth
with good things; so that thy youth
is renewed like the eagles." Psa. 103:
1-5. I profess this day that this scrip-
ture is literally fulfilled in my soul.
Dec. 27, 1935 I passed my 78th birth-
day, and I can truly "make my boast
in the Lord, the humble shall hear
thereof and be glad." He hath pardon-
ed all my transgressions (Isa. 55:7)
"regenerated my soul," sent his "Spir-
it to witness that my name is written
in heaven," "sanctified me wholly"
and is "preserving my whole spirit,
soul and body blameless," healing and
keeping my body in divine health, en-
abling me to live a victorious, over-
coming life, with bright anticipation of
his glorious appearing." (John 3:2).
I have a heaven in my soul, in which
to go to heaven. The Lord has "cir-
cumcised my heart," filling me with
"perfect love casting out fear," en-
abling me to love God supremely, my
neighbor equally, and my enemy sym-
pathetically. Hallelujah!

"O joy of full salvation,
How it thrills my inmost soul;
Spread the news to every nation,
Jesus' blood has made me whole."
T. L. Adams.

Who shall ascend into the hill of
Jehovah? And who shall stand in
his holy place? He that hath clean
hands, and a pure heart. Psalm
24:3, 4.

SUNDAY SCHOOL LESSON

By O. G. MINGLEDORFF.

Lesson IV.—January 26, 1936.

Subject.—Jesus Declares his Purpose. Luke 4:16-30.

Golden Text.—The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord. Luke 4:18, 19.

Practical Truth.—Christ actually did what he came to do.

Time.—A. D. 28.

Place.—Nazareth.

Parallel Accounts.—Matthew 13:45-58; Mark 6:1-6.

Introduction.—During the time of our study of the book of Luke it will be well for us to, as far as we can, keep in touch with the chronology of Christ's life. Our last Sunday's lesson closed with Luke 4:13. Today we begin with verse 16 of the same chapter. One reading casually the two intervening verses might suppose that Jesus went to Nazareth immediately after his temptation in the wilderness. But that is not true. His early Judean ministry came between the temptation and his return to Nazareth. When he heard of John's imprisonment, he determined to go into Galilee; and passing through Samaria he had his conversation with the woman at Jacob's well. After preaching to those Samaritans, he moved on towards Galilee, and finally entered into Nazareth where we find him in today's lesson.

It may be well to call attention to the statement given here that Jesus "returned in the power of the Spirit into Galilee." It seems clear that Jesus used no power in his ministry but such as is vouchsafed to his followers. He wrought as a man under the power of the Holy Ghost. This must be his meaning in John 14:12: "Verily, verily, I say unto you, he that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go to my Father (am going)." Why? How? He would bestow upon the Church his coronation gift: "Ye shall receive power, after that the Holy Ghost is come upon you." They were to have the same power through which he wrought his mighty deeds. SAD! The Church does not now have that power. But why not? That calls for a Church that is insulated and isolated. The modern Church is "unequally yoked together with unbelievers." If the Church desires the power that comes through the baptism with the Holy Ghost, we must "cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." Am I narrow? This is a narrow way. "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you." You say, "Tell us what the quotation means." Why should I? You know far better than I do what worldly things you are mixed up with. Leave them forever, if you want God. "Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? Whosoever

therefore will be a friend of the world is the enemy of God." "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him." One says: "That's too narrow and too strenuous: we've learned better." I have no comment to make. Those are not my words, but God's. Take your quarrel to him.

Have we lost sight of our quest? We were hunting the way to power—such as Jesus had—such as he has promised to give us. "Not by might, nor by power (human power); but by my Spirit, saith the Lord of hosts." When the Church meets conditions, God will redeem his pledge. "The salvation of the world awaits the sanctification of the Church." Infinite power is waiting to be turned loose as soon as God can find an insulated medium through which to work. Read John 16:7-11.

Comments on the Lesson Text.

16. He came to Nazareth, where he had been brought up.—Every true minister wishes to preach the Gospel to his native people; but, like the Master, many of them get a cold reception. As his custom was.—He had always been a regular worshipper at the synagogue. His custom applies to that rather than to his reading from the sacred text. That was probably a new thing with him.

17. The book of the prophet Esaias.—Esaias is the Greek form of Isaiah. It was not a book of leaves such as we have, but an old-fashioned roll with a rod at each end. Jesus unrolled the book, coming to the passage contained in our next two verses. Practically our entire lesson hangs around this quotation from Isaiah. If you will now turn to Isaiah 61:1-3, you will find some difference between that and the statement as given by Luke. Matthew and Mark both refer to his teaching in the synagogue in Nazareth, but do not quote from Isaiah. The chief reason for different wording in Old Testament quotations as given in the New Testament is due to the fact that Christ and the apostles usually quote from the Greek Version of the Old Testament. The scene is usually clear, though not always in perfect harmony with the original Hebrew.

Since the heart of our lesson is largely locked up in this quotation, and since it is made our Golden Text, it is proper that we look into it with some care. The Spirit of the Lord is upon me.—He was so anointed immediately after his baptism with water—not baptized with the Spirit, but anointed. Isaiah says Jehovah anointed him with the Spirit. To preach the gospel to the poor.—That makes the preacher who is hungering for a rich congregation and a fat salary look small. Jesus came all the way from heaven and was anointed with the Holy Ghost, in order to be able to preach the gospel to poor folks. To heal the brokenhearted.—That was a big job that will never be finished till judgment day comes. The world is crowded with broken hearts. Thank God, it is our privilege to help to heal them. Let's get busy. Deliverance to the captives.—Captives and slaves: their name was legion when he came;

but the chains have fallen from a vast multitude. He restored sight to blind eyes; but we have lost the power. Will it ever come back? I wonder. To set at liberty them that are bruised.—"If the Son shall make you free, ye shall be free indeed." O for a Church that can do the works that Jesus did, and greater works than these. This is a great Golden Text. Commit it to memory, and pray for the Holy Ghost. Let your heart's cry be: "O God, give me the Holy Ghost, that Jesus Christ may be glorified in me." Dead church members will laugh you to scorn; but keep on crying till the fire falls.

20. Minister.—Servant of the synagogue, on the order of a sexton. Sat down.—It was customary for such teachers to sit while talking to their hearers.

21. This day is this scripture fulfilled in your ears.—He does not say how far the fulfillment reached. He does not say definitely that he was the Messiah; but by his reference to Elias (Elijah) and Eliseus (Elisha) he does ally himself with the prophets of the olden time. His rebuke roused the wrath of those godless Nazarenes. They saw the comparison he was making. As their fathers had rejected Elijah and Elisha, so they would reject him. I think he meant to say: "You are no better than were your wicked ancestors." So they drove him from their synagogue, and rushed him to the brow of the hill whereon their city was built, purposing to throw him down the precipice headlong and get rid of him altogether. But he made his way through them and escaped unhurt.

Jesus told his apostles that the world (sinners) would hate them because it hated him. That remark will certainly apply to big sinners who wish to run roughshod over their fellowmen. If one wishes to feel the wrath of the ungodly, just let him be and live like Jesus Christ. All that is true; and yet there are multitudes of needy ones who can be won to Jesus Christ by holy kindness. Jesus found such when he ministered here in the flesh; and there are now vast multitudes who will respond to the touch of a kindly hand and the warmth of a loving heart.

METHODIST HOME NOTES.

I wish I could take each one of you by the hand and thank you personally for the wonderful Christmas you provided for these children. They are as much your children as they are mine, but because I am closer to them, I feel personally grateful to you for your care of them. I wish you could see how happy they really are and how they are enjoying their toys; and the good thing about it is, they are not worrying at all about the bills being paid! Of course, there are lots of big bills to meet, in spite of the fact that Christmas was provided.

I am glad I don't have to decide which church did the best for I never could do it. You have all done well and shown how much you really care for the children. I know you must have enjoyed your own Christmas when you had already been so unselfish. Wishing you everyone a joyous, happy and prosperous New Year, I am,

Jessie Ray Williams,
Supt. and Treas., Methodist Orphan's Home, Versailles, Ky.



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KAGAWA IN INDIANAPOLIS.

By Samuel J. Williams.

Describing himself as "a captive of the missionary movement in Japan," Dr. Toyohiko Kagawa, noted Oriental Christian leader, gave his first address Monday night here before 3000 collegiates interested in world-wide evangelism.

The convention of the Student Vol-

unteer Union with youthful delegates from 45 states is in session at the Cadle Tabernacle, Indianapolis, Ind. Speaking English distinctly, the short, stout, unassuming instigator of co-operative organizations embracing 24 million Japanese farmers, successful in thwarting the red ruin of Communism, stressed the contribution of Christianity in promoting moral purity and lessening the frequency of suicide.

Himself born in a nobleman's family by a geisha girl, the prominent Kagawa was once cuffed about the house as "the first wife's enemy's son." He claims that now a standard of moral purity has changed such domestic entanglements because "millions of Japanese youth regard the Christian ideal of virtue."

In pointing out that 15,000 suicides are recorded annually in Japan (950 boys and girls leaping to death into the molten lava of a belching volcano in a single year) Dr. Kagawa expressed faith that the suicidal rate would decrease noticeably with the further spread of Christianity.

Citing religious statistics which show that 300,000 Japanese have accepted Christianity resulting in the establishment of 1800 churches, he lamented the fact that there are 9430 villages without churches and 19,500,000 members of the laboring class, together with 1,500,000 fishermen, without a preacher of the Gospel.

Ostracized in his younger days as a tuberculosis victim, he related how and American missionary won him to Christianity by sleeping with him in his slum dwelling and in nursing him back to health. He said, "Such love gripped my heart! it was contagious. I emerged from that sickness a herald of the love of Christ for a sin-sick world."

Dr. Kagawa is accompanied on his speaking tour in the United States by a physician as prescribed by the Immigration officials as a precaution against the spread of trachoma which he contracted while administering to the untouchables of Tokyo's slums.

PERSONALS.

Rev. and Mrs. W. E. Garriott, of Woodlawn, Ky., are receiving congratulations over the arrival of a daughter, Elizabeth Katherine, Wednesday, Dec. 25. Mrs. Garriott was formerly Miss Ida Helen Belue, of Richmond.

Rev. Clarence J. Miller recently held a good meeting in Macomb, Ill. He is now in a revival in Pickering, Mo., which will close January 19.

Rev. J. M. Hames: "This is to certify that I am personally acquainted with Rev. N. B. Stuckey, an ordained Elder in the Pilgrim Holiness Church, and one of its most successful pastors. He feels led to the evangelistic work and I take pleasure in recommending him to those who may desire such services. He is not only an able preacher, but tender, kind and safe."

MEN, AND THE HOUR.

Righteousness exalteth a nation, but sin is a reproach to any people.—Prov. 15:34.

Also unto thee, O Lord, belongeth mercy, for thou renderest to every one according to his work.—Psa. 62:12.

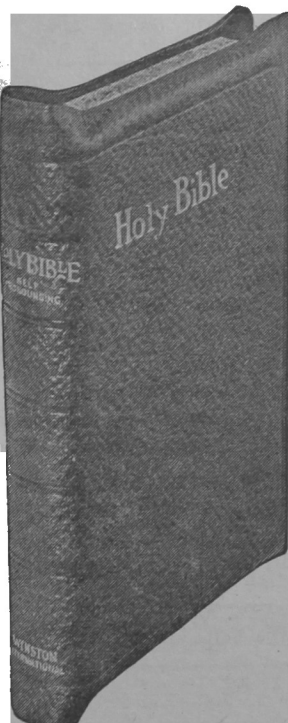
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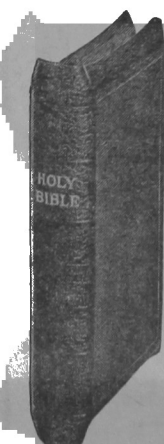
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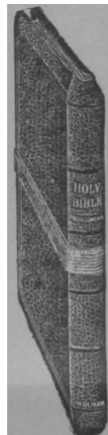
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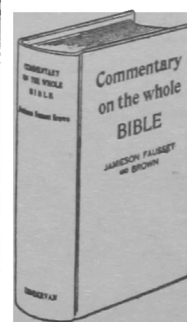
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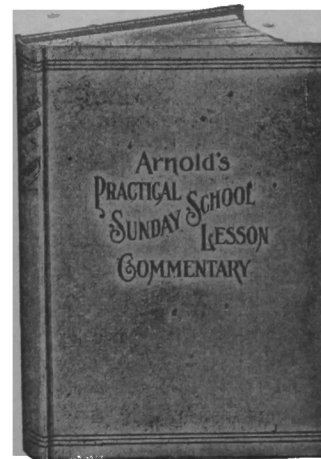
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gether against the Lord.—Psa. 2:3.

Ye shall not go out in haste.—Isa. 52:12.

"God give us men! The time demands strong minds,

Great hearts, true faith, and willing hands;

Men whom the lust of office does not kill;

Men whom the spoils of office cannot buy,

Men who possess opinions, and a will.

Men who have honor, men who will not lie.

Men who can stand before a demagogue,

And damn his treacherous tongue without winking;

Men who live above the fog in duty and in thinking.

For while the rabble with their thumb-worn creeds,

Their large professions, and their little deeds,

Mingle in selfish strife: Lo! Freedom weeps:

Wrong rules the land, and Justice sleeps." Luke 16:10, 11, 12.

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Akron, Ohio, Jan. 28-Feb. 9.

BRASHER, J. L.
(Attalla, Ala.)
Roxana, Delaware, Jan. 1-19.
Windfall, Ind., Feb. 9-March 1.
Brewton, Ala., March 8-22.
Boaz, Ala., April 28.
Kanapolis, N. C., May 24-June 7.
Arlington, Tex., June 18-28.
Bentleyville, Pa., July 9-19.

BECK BROTHERS.
(1019 So. 4th St., Louisville, Ky.)
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BERRY, J. A.
(3720 So. Wigger St., Marion, Ind.)
Yale, Mich., Jan. 5-26.
Englewood, Ohio, Jan. 28-Feb. 16.

BLACK, HARRY
(Newsboy Evangelist, Holiness-Propheti-
cal Evangelism, 511 Coleman Ave.,
Los Angeles, Calif.)

BUSH, RAYMOND L.
(P. O. Box 45, Sebring, Ohio)

BROWN, R. D.
(Jamestown, Tenn.)

CALLIS, O. H.
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Boaz, Ala., Jan. 26-31.
Rock Island, Ill., Feb. 3-16.
Granite City, Ill., Feb. 17-March 1.
East Alton, Ill., March 2-15.
Hamlin, Tex., March 22-April 5.
Greensburg, Ky., April 12-26.

CARNES, B. G.
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CARTER, JORDAN W.
(Wilmore, Ky.)

CAROTHERS, J. L., AND WIFE.
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North Avondale, Colo., Jan. 26-Feb. 9.
McDowell, Kan., Feb. 26-March 13.

CHURCH, JOHN R.
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Augusta, Ky., Feb. 9-23.
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Pittsburgh, Pa., July 5-19.
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GADDIS-MOSER EVANGELISTIC PARTY
(Olivet, Ill.)
Charleston, W. Va., Jan. 13-26.
Columbia, S. C., Jan. 27-Feb. 9.
Brent, Ala., Feb. 12-16.
Washington, Ind., Feb. 20-March 1.
Harrisburg, Ill., March 3-22.

GOODMAN, M. L.
(Ionia, Mich., 408 1/2 W. Wash. St.)
Lansing, Mich., Jan. 5-19.
Indianapolis, Ind., Jan. 26-Feb. 9.
Grand Rapids, Mich., Feb. 16-March 1.
Detroit, Mich., March 15-29.
Gloversville, N. Y., April 5-19.
Binghamton, N. Y., April 20-25.

HAMES, J. M.
(Greer, S. C.)
Coshocton, Ohio, Jan. 5-19.
Carmel, Ind., Jan. 20-March 1.
New Castle, Ind., March 2-22.
Allentown, Pa., March 29-April 12.
Johnstown, Pa., April 13-26.
Ephrata, Pa., April 27-May 3.

HINMAN, MRS. RUBY J.
(Children's Worker, Pianist, Independence,
Ohio)
Parma, Ohio, Jan. 2-22.

HODGIN, G. ARNOLD
(1804 Washington Blvd., Chicago, Ill.)
Mt. Gilead, Ohio, Jan. 5-19.
Alum Creek, Ohio, Jan. 19-Feb. 2.
Tecumseh, Mich., Feb. 16-March 1.
Mt. Pleasant, Ohio, March 8-22.
Newport News, Va., March 29-April 12.
Pomona, N. C., April 19-May 3.

HORTON, NEAL
(Mountaineer Evangelist, Rineyville, Ky.)
February—reserved.
March 1-15 open date.
North Troy, N. Y., March 22-April 5.

HOOPER, L. S.
(Tionesta, Pa.)
Birmingham, Ala., Feb. 4-16.
Macon, Ga., Feb. 19-March 8.
Pekin, Ill., March 22.

HUDNALL, W. E.
(613 E. 37th St., Savannah, Ga.)
Eldorado, Ark., Jan. 16-30.

HUFFMAN, J. A.
Los Angeles, Calif., Jan. 1-12.
Upland, Calif., Jan. 13-19.
Huntington Park, Calif., Jan. 20-26.
Los Angeles, Calif., Jan. 27-Feb. 2.
Pasadena, Calif., Feb. 3-9.
Reedley, Calif., Feb. 11-March 1.

HUFFMAN, JOHN A.
(302 Morton Blvd., Marion, Indiana)
Flint, Mich., Jan. 5-19.
Sycamore, Ohio, Jan. 26-Feb. 16.
Aylmer, Ont., Feb. 23-March 8.
Listowel, Ont., March 15-29.
Open date, April 5-19.
Washingtonville, Ohio, April 26-May 17.
Open date, May 24-June 7.
Winona Lake, Ind., June 12-19.
Lincoln, Neb., June 19-28.

HUMMEL, ELLIS
(Cincinnati, N. Y.)
Wellsburg, N. Y., Jan. 19-Feb. 9.

JENKINS, ROSCOE
(Carrollton, Ky.)
Plainville, Ind., Jan. 13-26.
Needham, Ind., Jan. 27-Feb. 9.
Burns City, Ind., Feb. 10-23.

JOHNSON, ANDREW
(Wilmore, Ky.)
Cincinnati, O., Jan. 19-Feb. 1.

KUTCH SISTERS.
(Singing and Playing Evangelists, 707
Lehman St., Lebanon, Pa.)
Yoe, Pa., Jan. 19-Feb. 2.
Palmira, Pa., Feb. 3-16.
Sunbury, Pa., Feb. 17-March 1.
Seven Points, Pa., March 2-8.
Lebanon, Pa., March 9-22.

LEWIS, M. E.
(Engineer-Evangelist, 421 So. 16th St.,
Terre Haute, Ind.)
Medford, Ore., Jan. 19-Feb. 2.
Salem, Ore., Feb. 9-23.
Portland, Ore., March 1-15.
Woodstock, Ill., March 22-April 5.

LEWIS, RAYMOND
(Song Evangelist, 316 Euclid Ave., Van
Wert, Ohio)

LINCOLN, F.
(Gary, Ind.)
Ridgeway, Pa., Dec. 10-22.

MATHIS, I. O.
(2923 Troost Ave., Kansas City, Mo.)
Ironton, Ohio, Jan. 24-Feb. 12.
Collingsdale, Pa., Feb. 4-16.
Manchester, Conn., Feb. 23-March 8.
Lynn, Mass., March 10-22.
Cleveland, Ohio, March 24-April 5.

McCOMBS, CLYDE AND SON.
(Preacher, Cornet, Euphonium and Xylo-
phone, 2421 Dillman St., Terre Haute, Ind.)
Lansing, Mich., Jan. 5-19.

McGHEE, ANNA E.
(280 So. Firestone Blvd., Akron, Ohio)

MILBY, M. CLAY
(Greensburg, Ky.)
Dover, N. J., Jan. 5-19.

MILLS, CLARENCE L.
(Singer, Children's Worker, Chalk Artist,
1645 S. 11th St., Lincoln, Nebr.)

MINGLEDORFF, O. G.
(Blackshear, Ga.)

MORROW, HARRY W.
Plattville, Mich., Jan. 5-19.

OVERLEY, E. B.
(54 W. Central Ave., Delaware, Ohio)
Roundhead, Ohio, Dec. 31-Jan. 17.
Effingham, Ill., Jan. 19-Feb. 9.
Whiteland, Ind., Feb. 9-March 1.
Zanesville, Ohio, March 2-22.
McComb, Ohio, March 23-April 12.
Paint Lick, Ky., April 13-May 3.

PARKER, J. R.
(415 North Lexington Ave., Wilmore, Ky.)
Gorham, Ill., Jan. 5-26.

PAUL, JOHN
(University Park, Iowa)

QUINN, IMOGENE
(909 N. Tuxedo St., Indianapolis, Ind.)
Gillispe, Ill., Jan. 5-19.
Rosiclar, Ill., Jan. 26-Feb. 9.
Unionville, Mich., Feb. 16-March 1.

REID, JAMES V.
(2912 Meadowbrook Drive, Ft. Worth, Tex.)
Panama, Guatemala, Cuba, Jan. & Feb.

REES, PAUL S.
(1400 E. 78th St., Kansas City, Mo.)
Columbus, Ohio, Jan. 8-19.
Bluffton, Ind., Jan. 26-Feb. 2.
Ft. Wayne, Ind., Feb. 4-16.

REIDOUT, G. W.
(Pentecostal Publishing Co., Box 774, Low-
ville, Ky.)

ROEBUCK, L. H.
(Evangelist and Musician, Bentonville, O.)
Newtonville, O., Dec. 29-Jan. 18.

SANFORD, E. L. AND WIFE.
(Lexington, Ky., Gen. Del.)

SHELHAMER, EVERETT E.
(1810 Young St., Cincinnati, Ohio)
Forestville, N. Y., Jan. 14-Feb. 2.
Yorkshire, N. Y., Feb. 4-March 19.
Lewistown, Pa., March 22-April 6.
Marcus Hook, Pa., April 12-26.
Binghamton, N. Y., April 28-May 13.

SHELHAMER, JULIA A.
(God's Bible School, Cincinnati, Ohio)

SCHULTZ, MR. AND MRS. STANLEY
(Gospel Singers and Children's Workers,
932 Butler St., Toledo, Ohio)
Open dates.

STRAIT, REV. AND MRS. CHAS. A.
(Shaftsbury, Michigan.)

THOMAS, JOHN
(Wilmore, Ky.)
Cincinnati, Ohio, Jan. 17-26.
Steubenville, Ohio, Feb. 2-16.
Akron, Ohio, Feb. 17-March 1.
Warren, Ohio, March 2-15.
Warren, Pa., March 22-April 5.

TULLIS, W. H.
(Loyalton, So. Dak.)

VANDALL, N. B.
(303 Brittain Rd., Akron, Ohio.)
Flint, Mich., Jan. 5-19.
Lansing, Mich., Jan. 21-Feb. 2.

WILSON, D. E.
(2040 Euclid Ave., Schenectady, N. Y.)
Eldorado, Ill., Jan. 5-19.
Philadelphia, Pa., Jan. 21-Feb. 5.
Trenton, N. J., March 1-15.
Wichita, Kan., March 22-April 12.

WIREMAN, O. L.
(362 S. Main St., Winchester, Ky.)
Columbus, Ohio, Jan. 5-19.
Meadville, Pa., Jan. 23-Feb. 9.

WOOD, MR. AND MRS. IRA L.
(Song Evangelists.)
Potsdam, Ohio, Dec. 29-Jan. 19.
Englewood, Ohio, Jan. 26-Feb. 16.
Pontiac, Mich., Feb. 23-March 15.

WOODWARD, GEORGE P.
(Artist, Evangelist, 122 W. Barnard, West-
Reading, Pa., Jan. 5-19.
Stroudsburg, Pa., Jan. 26-Feb. 9.
Washington, D. C., Feb. 10-23.
Lock Haven, Pa., Feb. 28-March 15.
Millville, N. J., Mar. 22-April 5.

GOD BLESS YOU IN THE DAWN-
ING OF THE YEAR!

"God bless the work that lies before
your hand;
God's blessings be on all that you
have done;
For what is fame or gift or treasure
grand,
If His approving smile we have not
won?
"God strengthen you when crosses
come to stay,
When shadows close around your
heart and home;
God guide your souls when light seems
far away,
When all the world's tossed waves
are white with foam!
"God dower you with kind consoling
words
For wounded hearts with gloom and
anguish filled;
Soft soothing words, to sing like hap-
py birds
With voice prophetic till the storm
is stilled.
"In body and in soul, God keep you
strong
To toil for Him, and never fail
through fear;
This is my wish, the burden of my
song—
God bless you in the dawning of the
year!"

Ernest D. Bartlett.

NEW YEAR AND VICTORY.

By John A. Wright.

The old year is no longer with us,
but has gone to swell the ocean of the
past. We have met the old year day
by day. Our experiences have been
varied, and to many of us quite hard.
Each has had to deal with difficult
problems, and some of the issues be-
fore us were hard to solve. Trials
have come up, the outgrowth of the
past few years of depression and na-
tional calamity, that have tried men's
souls. Only as men and women have
exercised courage under trial and for
the right as God has taught, have
people been able to bear it. Our court
dockets have been crowded with cases,
not only of those who thought faulty
and did wrong, but of good and honest
citizens in some cases—who couldn't
help themselves, but whose bark could
not weather the turbulent and trou-
bled waters of the times. But they
are honest still.
Let no man boast if he has escaped,
lest he too may fall. He knows not
yet what this year may hold for him.
Yet for everyone who has been able
to fight the battle under the past
year's hardships and have won, I re-
joice for him. But for those who have
failed, my heart is saddened. Shakes-
peare said, "I had rather have a fool
to make me merry, than experience to
make me sad." So many of us have
had the kind of experience that we
dread, that makes sad.
Let us not forget our neighbor who
is troubled, who is burdened, who is
under trial. If we were once worthy
friends in his days of sunshine, we
will be in his days of adversity. It is
an awful stab, and so unfair, to deal
your neighbor, your brother a bitter
blow when he is down. It is the most

cowardly of the cowardly. It is not as Jesus taught. He would not have done it himself, and as the great Judge he will hold us responsible. Many who have failed have in happier times blessed each of us with favors, and in their darkest hour they yet would not withhold their helping hand. They are not without the admiration, the love, the blessings of Almighty God in Heaven. Regarding man's ingratitude to his fellows Shakespeare puts it thus:

"Blow, blow, thou winter wind,
Thou art not so unkind
As man's ingratitude;
Thy tooth is not so keen,
Because thou art not seen,
Although thy breath be rude.

"Freeze, freeze, thou bitter sky,
Thou dost not bite so nigh
As benefits forgot:—
Though thou waters warp—
Thy sting is not so sharp
As friend remembered not."

We are now facing a new year; that is better. We have the great truth with us that the one who has gone to the very depth of failure, whatever its nature, may yet work up even higher than many who have never tasted of adversity or been humbled by reproach. Let us each day this new year trust higher than ever before; let us trust in God. Let our faith rise higher than ever before; let it rise to God and in God, and look back and behold and appreciate the best in our neighbor and fellowman. Let us act each day with our hearts purposed to do the will of God. Let us have courage for every trial that will carry us to God and victory. Let us not be given to fear, but be comforted in that the love of God and his gracious promises never fail. Let us "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." Matt. 6:33. Then how can we fail though we have failures; how can we be defeated though we lose battles; how can we go hungry though crops have failed us; how can we go naked though our purse be empty. We may yet learn how best to write "Victory" at the end of this year and year by year, until at last we see it in letters of shining gold at the Judgment Bar of God. Then these hard things of earth will be no more, and the great value of suffering here will be realized in the sweetness and joy of Heaven. What more could our poor hearts wish? Is it not worth while to live?

"Let us then be up and doing,
With a heart for any fate;
Still achieving, still pursuing,
Learn to labor and to wait."

THE GREAT TENT CAMPAIGN IN KOREA.

Chas. L. Slater.

My plans were all set to sail from San Francisco, but a letter from our dear Brother Robert Chung, telling of the great crowds they were having in the big tent, and that he needed me to come and help him very much, also that it would soon be too cold for tent work, Sister Cowman called us, wanting to know if I could get ready to sail on Monday from Los Angeles. Mrs. Slater answered the phone and told her that she was sure that I could. Instead of catching the boat on Monday, at Los Angeles, I waited and took the night train and caught the same

ship on Friday from the Golden Gate City. In two weeks I was with Robert in his tent work, and what a time we have had! The tent is 60x90 feet, and at every service it was crowded. The people sit on the ground on mats, and when it is crowded full, they ask all the people to stand up and move forward, and sit down again, and it is a sight, how many can squeeze into a little space, and sit together. Women on one side and the men on the other. These dear people have sat on the floor all their lives so that they can get up and down the easiest of any place I have been. When we go to prayer it is one of the most beautiful sights on earth, to see that great crowd flatten out on the floor. I do not know how they can do it, but they simply lean forward on their feet, with faces in their hands clear down on the floor. It has brought the tears to my eyes more than once.

Last week we had a marvelous meeting in the city of Kamijinsen. It began on Tuesday night and closed on Sunday, only six nights, but the results of those six days will live on through eternity. The first night the tent was crowded, and with Robert as my interpreter I preached on the wages of sin is death, showing the Holiness of God, the lost estate of man, the power of the evil one, and the glories of the conquering Christ. At the altar call 95 responded. The second night I preached on repentance, with the result that 182 yielded to the Lord. The third night I preached on the New Birth, and the Lord gave 205 won for the Master. These were all different seekers as they were very careful to get each name and address, so that the workers could go and look them up and help them to get established in the way of the Lord.

If ever a man was called and equipped for tent work that man is Robert Chung, a graduate from Asbury College, Wilmore, Ky. He is deeply spiritual, very small, but has a powerful voice. The first time I heard him I wrote to Sister Cowman that he was a tornado on fire. He is a great soul-winner. He not only preaches at night, but he insists on having early morning meetings for the establishing of the believers, and deepening of the Christians in Holiness. When I say early, I mean early, 4:30 is his time, and how the people do turn out to these meetings. I never saw anything like it in America.

The big tent is five years old, and yet it is in splendid condition. They pitched the tent in one city and in four nights had over 1000 who gave themselves to the Lord. I was in that same city last Monday, and the church was crowded to the door and the gallery was full, showing that the results of that tent meeting were lasting. We must keep this tent going for the five or six months of summer time. It costs \$50.00 to run a Campaign. But where in the world will as much be accomplished for \$50.00 as in this tent work in Korea. May the Lord bless all those who have been supporting and will continue to support this Tent Campaign Work.

DOMESTIC TROUBLES.

Julia A. Shelhamer.

The various intricate problems connected with home life cannot all be discussed here but I would refer any troubled one to the Lawyer of the

FLORIDA HOLINESS CAMP MEETING

DATE—February 6th to 16th, 1936.

PLACE—Large Tabernacle, South Florida Avenue, Lakeland, Florida.

ENGAGED SPEAKERS—Dr. H. C. Morrison, Louisville, Ky., and Dr. C. E. Hardy, Nashville, Tenn. Dr. O. G. Minglehoff, Blackshear, Ga., will give Bible Readings each day. Prof. Clyde B. Hodges, Miami, Fla., will conduct the music. Many other preachers and singers will be present to contribute their services.

ENTERTAINMENT—Meals, \$1.00 per day, each person. Beds 25 cents per night, each person. Active pastors, approved evangelists, superannuates and their wives, half price. Rooming houses and hotels for those who request them. Free camping space for house cars and tents. For further information, address Rev. H. H. McAfee, Box 534, Lakeland, Florida.

Universe—who is a "Wonderful Counsellor!" Not only is he that, but he is able to change conditions and environments for those who ask in faith. I am convinced that much prevailing prayer and perfect control of the tongue will bring anyone out of any difficulty. Sometimes it may be necessary to add fasting to prayer, but no wife need give up in despair for our God answers.

Sisters, you who have unkind husbands, may cause their very dispositions to be changed by placing their cases in the hands of God and continuing in earnest, believing prayer. But see to it that you yourself live as a Christian should, so that your very life will draw your husband to Christ. Let your spirit always be mild and sweet, without retaliation, for the less you do to correct your husband's faults, the more God will do. When you employ a lawyer you are supposed to keep quiet and let him do the talking. So your Heavenly Lawyer will defend you if you keep your mouth closed.

Many Christian people have unhappy homes. Either the husband or the wife does not know Jesus or they have not learned the happy art of getting along with each other. After an extended tour of evangelism our son, Everette once said, "Mother, I have not been in one happy home since I left you." For a few days all seemed well then some little word was dropped either by the husband or the wife which showed a lack of harmony.

In one home, the husband is "always in the way"—in another the wife complains because the companion has to be gone so much. They neglect their lover-like attitude of former years for they seem to have forgotten some of the rules of etiquette and it is very apparent that they have lost God from their hearts.

Now there is a cure for all this. Let each go down before the Savior in humiliation and prayer, confessing all shortcomings to him and to each other. If both will not do this, let one do it. The results may not be so quick, but God will surely answer prayer sometime, somewhere. He can soften the hardest heart, or if this is impossible, he can break it. Let us pray not only for our own but for the loved ones of those who do not know how to pray.

And may I say a word to the husband? I just opened a French Testament at random and read, "And you, husbands, likewise, conduct yourselves with prudence toward your wives, as toward a sex more feeble, having regard for them since they will inherit, as well as you, the grace of life: that your prayers be not hindered." 1 Peter 3:7.

Book Review.

"Religious Digest." This is a new monthly that undertakes to do for the

Streams in the Desert

Over 250,000 Copies Sold



Every life has its desert. It may be the desolation of sorrow and sickness. Temptation may assail and testings may abound. A strong, inspiring and deeply spiritual compilation of daily readings and meditations for suffering or discouraged souls. An ideal gift. A benediction and an inspiration in private reading or family devotion.

Streams in the Desert is sent forth with a prayer that many a weary, way-worn traveler may drink therefrom and be refreshed. Beautifully bound in red Spanish Fabrikoid, stamped with gold. 378 pages. Price \$1.50. 250,000 copies sold is sufficient testimony as to the real value of this book.

The Guest of the Soul,

By S. L. Brengle, D. D.

This is a valuable work on the atonement and holy living. . . . choice chapters which will sanctify many souls. Commissioner Brengle takes under consideration such subjects as The Trail of Faith Wrought into Experience, Texts That Have Blessed Me, The Blessedness of the Pentecostal Experience, etc. Price, 50c.

religious world a work similar to that of the Readers Digest. Bernard J. Mulder, D. D., the Editor, has a large council staff of outstanding brethren. The December number is rich and varied in its menu. It seems to this reviewer that it has come to the kingdom for a real and needed service. The table of contents is certainly appetizing. This number has more than twenty articles and nearly a hundred pages. 25 cents a copy, or \$3.00 a year. It is conservative and rings true to the Book. Judging from the copy before us, it is a joy to commend this new candidate for public favor. Published by Wm. B. Eerdmans Publishing Co., 234 Pearl St., N. W. Grand Rapids, Mich.

GOOD MEETING.

I have recently held a good revival in the First Methodist Church, Colorado Springs, Colo. There were 81 conversions and reclamations at the altar, with about 40 additions to the church. Several joined other churches. The pastor of that church is a former Kentucky preacher, Rev. G. P. Comer, and is doing a very fine work out there. He is very evangelistic and is having results in the saving of souls.

The writer held 18 revivals this last year with many souls born into the Kingdom. It has been a very fruitful year. The power of God was demonstrated in each meeting as his word was preached, and his Holy Spirit winged the messages to the hearts of men and women, and they wept their way to Christ and were saved.

I began a meeting January 5th with Rev. J. L. Layne, Grantsville, W. Va. May God bless Dr. Morrison, The Herald and all God's workers everywhere.

Herman L. Cochran.

27TH ANNUAL CLEARANCE SALE

Home Reading

	Regular Price	Sale Price
Letters From Heaven	\$1.75	\$0.75
Translated from the German		
Stepping Heavenward. Mrs. E. Prentiss.35	.20
6 copies	2.10	1.00
The Mastery of Manhood. C. F. Wimberly	1.25	.75
Man, God's Masterpiece. Man's Enemies. Man's Redemption. Man's Soul Destroyers. Man's Home. Man's Mental Food. Man's Destiny, etc.	1.00	.50
Going Right. Sudbury	1.00	.50
The Liquor Question and the Eighteenth Amendment.	1.25	.40
Every Morning. Clewett	1.25	.40
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Simple Wants. Plain Speech. Home Life and the Worldly One, etc.75	.45
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Select Prayers for all Occasions. Clinton.	1.00	.50
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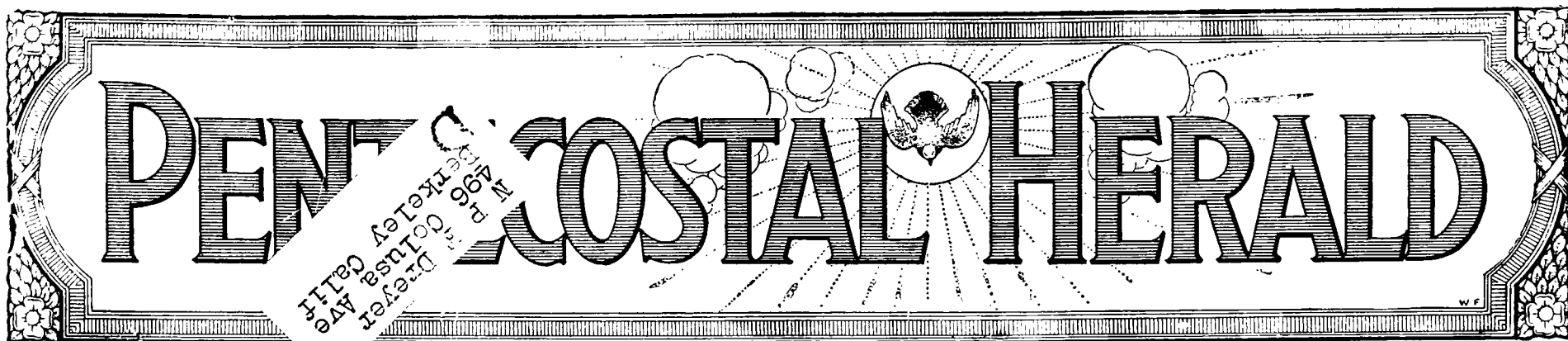
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MORE FORMAL THAN SPIRITUAL

By The Editor

IN the prophecy of Jeremiah, 8th chapter and 11th verse, we find this complaint against the teachers in Israel: "For they have healed the hurt of the daughters of my people slightly, saying, Peace, peace; when there is no peace."

* * *

The prophet is complaining here that the work of the teachers is more formal than spiritual; that God cannot be satisfied with mere forms and religious pretenses, but wants the souls of men thoroughly healed from sin, and peace to rest upon a firm foundation of a clear knowledge of sins forgiven, and the witness of the Spirit to one's acceptance with God.

* * *

This question comes back to me again and again: How can a Methodist preacher who has been a deep penitent, who has wept and mourned at the altar of prayer, who has been graciously regenerated by the Holy Spirit, and had the joyful witness in his heart that his sins were forgiven, that he is a child of God, be content to take people into the church without the new birth, repentance, or forsaking all to follow Jesus, and without separation from sinful worldliness, or any testimony to a consciousness of sins forgiven?

* * *

Is not such a man "healing the hurt of the people slightly," and saying "Peace, peace, when there is no peace?" If we go forward discarding revivals of religion, substituting Sunday school training for regeneration, the giving of money and rendering of service for holiness of heart, and righteousness of life, and ignore the supernatural power of the Holy Ghost in the salvation of the people, will we not take the unregenerated world into the church, and will the church not become a woman of sin instead of the chaste and fruitful Bride of Christ? These are serious questions and should be taken into thoughtful consideration.

* * *

Is God content with mere ordinances and forms of religion without salvation from sin and lives of joyful obedience? The Lord Jesus came into the world and gave his life to teach and to make possible the new birth; to make us new creatures in Christ. He plainly declares that without this radical change of heart we cannot see the kingdom of God, much less enter into it. We believe the time has come when Methodist bishops, superintendents, elders, pastors, evangelists and Sunday school teachers should lay tremendous emphasis on the new birth, the absolute change of heart, which can only be wrought by the Holy Spirit.

* * *

Is there any prospect or hope that we are going to turn away from merely gathering people by thousands and tens of thousands into the church without repentance and regeneration? That we are going to turn back

"He that watereth shall be watered also himself."—Prov. 11:25.

Brother Indolence sat there, said nothing, did nothing; never an Amen out of him. He would not even try to sing. He had a good sized can of water, but never shared a drop with a thirsty soul. Finally, wiggle-tails got into his water can, became mosquitoes, which bit him, and he died.

Think of it! Get busy! Pour the water of sympathy, fellowship, helpfulness all about you. Resist idleness as if it were a blighting sin. "He that watereth shall be watered also himself." Go to watering!

to real revivals of religion? That we are going to insist on repentance and separation from sinfulness? That we are going to exhort the people to self-denial, purity of heart, and holiness of life? Do the signs of the times in our ecclesiastical organizations indicate anything of this sort? Can we be hopeful that there is going to be a tremendous insistence among our leaders that we shall be regenerated; that the church must be made up of the true children of God, born of the Spirit? We can trifle with ourselves and each other but we cannot trifle with God. There is no house so desolate as that from which the Spirit has departed. There is no church so void of spiritual life and power, as that with its beautiful temple, its unregenerated and godless membership, with their feasts and shows, entertainments and frolics, without any thought of, or care for, the presence of the Holy Ghost, who do not desire, and never see the regeneration of a soul at their altars, hastening forward in their blindness to the abyss of hell. The Church of God must be a "born-again" church. It must be obedient to the Word of God. It must, with watchfulness and prayer, abstain from sin. It must hunger and thirst after righteousness and press on to higher attainments of spiritual life.

The Next World War.

SUPPOSED TO HAVE BEEN FOUGHT.

SIXTH LETTER.

Rome, Italy, Jan. 10, 1943.

My Dear Professor Rounceman:

AS I contemplate the widespread ruin in Europe, I am reminded of some remarks you made when we boys of the University Y. M. C. A. asked you to speak for us. I doubt if any of the fellows will ever forget that address. Some things you said have remained with me through the years and have returned with great force as I have observed conditions here.

You began your speech with this quotation from the New Testament, found somewhere in the writings of St. Paul: "Whatsoever a man soweth, that shall he also reap." Among

other things, you said, "Sow idleness and reap ignorance; sow dissipation and reap disease; sow wastefulness and reap want; sow sin and reap sorrow." How true! and it is just as true of nations as it is of individuals.

From the beginning of the circulation of the writings of Karl Marx there have been groups of men and women in all civilized nations sowing the seeds of hatred. The harvest has come which means the wreckage of everything which is best in civilization, wrapped in fire and drenched with blood. The civilization of pagan Rome and Greece was far better than Marxism with its heading up in Communism in its full flower in Russia, previous to this last orgy of human slaughter. In the days of Rome and Greece there was the recognition of personal liberty. The family relations were sacred; women were revered, and there was individual freedom. Marxism, as it made its way into universities, colleges, high schools, public print, and politics, has proven a deadly poison in the spring of modern civilization. There is no promise of order, or recovery of human rights, individual liberty, progress and happiness among men for decades to come. The wreckage of modern civilization is so complete, so far-reaching, and now, under such a blind despotism, that there doesn't appear a bright star in the sky of human hope.

Communism has never recommended industry, economy, self-reliance, personal achievement and the general betterment of society by the rise and success of individuals who make up society; it has always preached waste, destruction, violence, immorality, the breaking up of the family, the degradation of womanhood and the violent seizure and appropriation of that which the industry and economy of other people have accumulated.

Communism has been taught, not only in Europe, but in England and the United States, far more than most people suspect. Many of its advocates were among what was known as "modernistic" preachers in our native land; those men who had drifted away from the Christian faith and belief that there was a power in the gospel to build up a Christian civilization, who deserted all those fundamental teachings of the Scriptures and, under one pretext and another, have sown a dangerous seed of Marxism in England and the United States. The only thing that has prevented it from bringing to those countries the same direful results that it has wrought in Europe, is the fact that there has been a spirit of evangelism that has been a salt of preservation in our English-speaking countries.

In the performance of my duties I travel quite a bit in Europe and, as I look upon the almost unbelievable wreckage of these countries, I am reminded of what Thomas Carlyle wrote at the close of one of his chapters in his book, "The French Revolution." Of the French themselves he says: "They had sown

(Continued on page 8)

BIBLE NOTES AND COMMENTS

Rev. G. W. Ridout, Corresponding Editor

I.

The Psalmist says in Psa. 119:130: "The entrance of thy words giveth light." We shall, in this article, dig into the Word and illustrate some of its great truths by various incidents and notes.

Daniel 11:32: "The people that do know their God shall be strong and do exploits."



John Wesley, in 1790, said, "Give me one hundred preachers who fear nothing but sin, and desire nothing but God, and I care not a straw whether they be clergymen or laymen, such alone will shake the gates of hell and set up a kingdom of heaven upon earth."

James 5:16: "The effectual fervent prayer of a righteous man availeth much."

"Come in thy pleading, Spirit, down
To us who for thy coming stay:
Of all thy gifts we ask but one.
We ask the constant power to pray;
Indulge us, Lord, in this request,
Thou canst not then deny the rest."

II.

Romans 12:20: "Be not conformed to this world, but be ye transformed."

"We must be baptized again with the spirit of non-conformity, of intellectual and moral honesty; the spirit which does not suffer men to go with the crowd when reason and conscience and a living God bid them go alone."

So said Emerson many years ago, but it takes more than philosophy to effect it. We need the Spirit of God burning out the love of the popular to make us stand out singularly and faithfully for truth and the right.

1 John 3:9: "Whosoever is born of God doth not commit sin."

A prominent Baptist theologian says that, "Regeneration breaks the power of sin and destroys the love of sin, so that whoever is born of God doth not commit sin in the sense of being the slave thereof; but it does not free the soul from the essence and pollution of sin."

This is good theology. Try as they may to get around it, the fact remains that it takes a second grace and a second cleansing to get rid of sin.

III.

Matt. 3:11: "He shall baptize you with the Holy Ghost and with fire."

David Brainerd, in his zeal for God, once said: "I long to be a flame of fire continually glowing in the divine service, preaching and building up Christ's kingdom to my latest, my dying hour."

Brainerd had this fire. He was on fire as a man of prayer; he was on fire with holy zeal; he was on fire as a missionary and burned his life out for God and souls.

Numbers 21:6: "And the Lord sent fiery serpents among the people and they bit the people."

Wesley, thinking of this, sang:

"Stung by the scorpion, sin,
My poor expiring soul,
The balmy sound drinks in
And is at once made whole:
See there my Lord upon the tree!
I hear, I feel, he died for me."

IV.

Acts 19:2: "Have ye received the Holy Ghost?"

I was looking at the map of San Salvador and saw that there was a place on the

coast called "Puerto del Espiritu Santo," which means Port of the Holy Spirit. I thought as I read it, so many people have never reached that Port. Like the Ephesians they have to say: "We have not so much as heard whether there be any Holy Ghost." In Brazil they have a province known as the "Department of the Holy Spirit." So few people, spiritually speaking, have never moved into this department.

James 5:15: "The prayer of faith shall save the sick."

John Wesley believed in healing in answer to prayer. He says:

"Sunday, May 10, 1741: At our love feast which followed, besides the pain in my head and back and the fever which still continued upon me, just as I began to pray I was seized with such a cough that I could hardly speak: at the same time came strangely into my mind: 'These signs shall follow them that believe.' I called on Jesus aloud to increase my faith and to confirm the word of grace. While I was speaking my pain vanished away, the fever left me, my bodily strength returned, and for many weeks I felt neither weakness nor pain. Unto thee, O Lord, do I give thanks!"

Judges 7:18: "The sword of the Lord and of Gideon."

When the Moslems were sweeping on in their Western conquest they were met and defeated by Charles, the Hammer, A. D. 732. This was a providential deliverance. Luther was one of God's hammers to smash the gates of Rome; Knox to break Queen Mary's power; Wesley to break to pieces the Deism of England; Booth to smash up formalism. The present situation calls for hammers in the hands of God's prophets to break up the deadness of the churches.

1 Peter 1:12: "They preached the gospel."

Talmage, once speaking of "The Coming Sermon" said:

"The sermon of the future will be an awakening sermon. From altar rail to the front doorstep under that sermon an audience will get up and start for heaven. There will be in it a staccato passage. It will not be a lullaby; it will be a battle charge. Men will drop their sins, for they will feel the hot breath of burning retribution on their necks."

More and more do we need the preaching described by Peter, when they preached the gospel with the Holy Ghost sent down from heaven.

Luke 14:23: "Go out into the highways and hedges and compel them to come in."

Dr. Adam Clarke, speaking of the original Methodists, said:

"Our societies were formed from those who were wandering upon the dark mountains, that belonged to no Christian Church, but were awakened by the preaching of the Methodists who had pursued them through the wilderness of this world to the highways and the hedges, to the markets and the fairs; to the hills and dales, who set up the standard of the Cross in the streets and lanes of the cities, in the villages, in barns and farms, kitchens, etc., and all this in such a way and to such an extent as never done before since the apostolic age."

V.

In certain religious festivals of the Grecians held in the evening it was customary for the young men to run races on foot and sometimes on horseback, holding in their hands torches or lamps, lighted at the sacred altar of the goddess in whose honor the fes-

tival was held, and only the youth who came out of the contest with his light unextinguished was esteemed the victor, and was greeted with the loud plaudits of the multitude. So the Christian carries with him through this world the light of grace divine, kindled at the altar of Jesus' sacrifice; and he who keeps it brightly burning to the end of life's great conflict shall be welcomed, like a conqueror, with the thundering applause of the heavenly host.

How important it is to keep the fire burning! In Leviticus 6:13, we read: "The fire shall ever be burning upon the altar; it shall never go out." How important it is to keep the fire burning in Holiness Colleges and Bible Schools! Bishop Pierce in a notable college address many years ago, speaking of "The Divine Afflatus," said:

"Let the warm and living spirit of Christianity shed its magic breath upon the youthful minds that crowd those halls of learning: then shall hope beam over them in the light of hallowed prophecy, and the revolution of Time's wheel shall evolve the destiny of each in the brightness of knowledge and virtue. Be it our labor to plant this school in the shadows of the Eternal Throne, draw over it the shield of Omnipotence and protect its interests with the thunder that issues from the thick darkness in which Jehovah dwells."

"Talk ye of Pierian springs and Castalian founts and Arcadian groves; give me the Testament of Jesus, the Inspiration of the Spirit, the Baptism of the Holy Spirit! Let others seek the accomplishment of classic lore, wander amid the ruins of antiquity, learn the lessons of wisdom from grey chronicles of departed times, sit wrapt in poetic mood as the evening looks down upon the lone and mighty wild over whose bosom, wide and waste, lie scattered the molding relics of cities that have crumbled into tombs; be it ours to lead our students amid the gardens of God, and point them to the glories of the great hereafter. Let others spend their millions to rear marble monuments within whose capacious dimensions the fearful experiment is to be made of raising men without religion; but on this Institution may there rest forever the dew of Zion, and the smile of God."

Requests for Prayer.

Mrs. W. B. H.: "We are passing through a great sorrow in the loss of my husband. Please to pray for me that I may be able to rear my children for the Lord, and that I may be faithful to the end."

Prayer is requested for a young man to be saved, and for a boy not to be led into sin by an older brother. Pray for a sister to be healed of cold and cough.

Mrs. Z. R.: "Please to pray that I may be healed, and that our church may have a revival of religion."

Mrs. H. D.: "I would like for you to pray for me, as I have wandered from the Lord and want to be restored to him again. Pray that my faith may grow and that I shall feel the presence of the Lord."

Mr. J. O. P.: "Pray for me and my family. We are passing through deep waters and need the consolations of Christ."

Will The Herald Family please to pray for a Christian man who has heart trouble, that he may be healed, and that he may be helped with his financial affairs.

Pray for a wayward son and a dear companion that they may be saved.

Mrs. C. A. B.: "Pray that I may be healed. I have promised the Lord to work for him if he will restore my health."

SPEAKING IN UNKNOWN TONGUES

Rev. O. G. Mingledorff, D. D.



HERE is rife at this time in certain religious cults what is commonly termed the "Tongues Movement." The devotees of this particular faith claim that all who receive the baptism with the Holy Spirit speak in an "unknown tongue," and that this is the evidence that such persons have received this baptism. If it is true, it should be proved to the satisfaction of Christian people generally; but if it is false, it should be so demonstrated, and exposed as a fraud. Great claims are being made for this teaching; and it is gaining a multitude of followers. Having had opportunity to study the matter in many parts of the land, I am convinced that the movement is utterly false, notwithstanding the fact that I have found some good persons connected with it. They were honest in their views, but knew no better. I have no desire to hurt such people; but I should rejoice to be able to set them right. Furthermore, I should be untrue to the Gospel of Jesus Christ did I not do my utmost to deal fairly with this troublesome matter.

The claims of these people are based, to a large extent, upon the latter part of the sixteenth chapter of the Gospel according to Mark. I discover some peculiar things about this chapter. In the first place, nothing is said in it about the Holy Ghost. In verses 17 and 18 we read: "And these signs shall follow them that believe: In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover." Not one word is said about the baptism with the Holy Spirit. But if one of these things be true of believers, they should all be true. In a few instances men who claimed to have received the baptism with the Holy Spirit, have tried to prove the truth of their claim by handling rattlesnakes; but funerals have resulted from their fanatical presumption.

In the second place, there are extant about half a dozen endings to the last chapter of Mark. I have before me two of such endings in the original Greek. Rev. Paul Pappas, of Florida has a third. Who can say which is the right one? It may shock you a bit, but from the beginning of the 9th verse to the end of the 16th chapter of Mark is considered by the ablest Bible scholars to be an interpolation; that is, something added after the book was written. It is supposed that the end of this Gospel was in some way lost, and that several transcribers endeavored to make up for the loss by adding a new ending. I am dealing with hard facts, and must write the whole truth as far as I can find it. You must judge for yourself. As for me, I am glad that I do not have to eat poison, chatter in some unknown tongue, raise the dead, and handle rattlesnakes and cobras to prove to myself that I am a believer in Jesus Christ.

I realize that this, in large measure, destroys the foundation upon which the "Tongues Movement" rests; but this I cannot help. If they speak not according to this Book, it is because there is no truth in them. I am warned that these people will resent what I am writing. That I expect. Some years ago I made some of these statements from the pulpit in a city that was having no little trouble with these proselyters. As soon as the audience was dismissed a wild-looking woman rushed up to me, screaming almost at the top of her voice: "You have ruined my Bible! You have ruined my Bible! I want a whole Bible, or I do not want any Bible at all!" Poor soul! I said: "Amen." Well, I too want a whole Bible; but I am not

going to pin my faith to something that I know is not Bible. We need good sense, and sufficient courage to face the facts. Nothing can be gained by trying to meet the infidelity of the world with statements that will not bear the full light of the truth.

On the Day of Pentecost, as we learn from the second chapter of the Acts of the Apostles, about one hundred twenty of the disciples of Jesus Christ, who had been meeting for some ten days in an upper room in the city of Jerusalem, were baptized with the Holy Ghost. Split tongues, "like as of fire . . . sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance." They spoke the language of the foreign Jews and proselytes who had come up to Jerusalem for the Feast of Pentecost; and they so spoke those languages as to be understood by the pilgrims from various lands around the Mediterranean Sea. Their speaking in those foreign tongues was purely a miracle inspired by the Spirit of God. He gave them utterance to languages they did not understand; but the meaning was clear to those whose mother tongues were being spoken.

In the eighth chapter of Acts we learn that after the martyrdom of Stephen the disciples were scattered abroad, and that wherever they went they carried the message of salvation. Philip, one of the seven deacons, made his way into Samaria and held there a gracious revival in which many were converted. When the news of this revival reached the church in Jerusalem, they sent Peter and John down to Samaria to hold a holiness meeting. Our report is very limited; but we learn that they had Philip's converts forward for prayers, and that when Peter and John laid their hands upon them, they received the Holy Ghost. Had the full order of what happened on the Day of Pentecost taken place they would have spoken in other tongues than their own; but, as there were no foreigners there, that would have been useless; so we hear nothing of speaking in "unknown tongues." But some brother says: "We presume that they did." But I am not inspired to add to the Bible. As far as we know, they did not so speak.

In Acts ten we find Peter preaching to the household of the Roman centurion, Cornelius; and again the Holy Ghost is poured out upon the hearers. I see no evidence that this was their conversion; but all the evidence we have shows that they were regenerated before Peter began to speak to them. This was undoubtedly the same sort of blessing that came to the one hundred twenty on the Day of Pentecost. Here we are in a cosmopolitan city where several languages were spoken; and we find those who received the baptism with the Holy Ghost speaking in tongues. That was proper and in order in such a city.

We have another case in Acts 19. Paul makes a visit to the city of Ephesus, and finds there about one dozen converts to Christianity. He wishes to know of them if they had received the Holy Ghost since they believed. They had not so much as heard about the matter. Undoubtedly they knew about the Holy Ghost, for they were Jews, and their Old Testament mentions him about eighty times; but they had not heard of the Holy Ghost in his baptismal office. As they had received nothing but John's baptism, Paul had them baptized in the name of the Lord Jesus. Then he held an altar service in which he laid hands on them and prayed for them until they received the Holy Spirit. Again we are dealing with a cosmopolitan city, and we find such as had received the baptism with the Spirit of God speaking in

tongues. That was sensible and in order.

We hear nothing more of speaking in tongues, or languages, until it breaks out in the church at Corinth in a fanatical form that gives Paul no little trouble. That church was troublesome. Read the epistle, and see for yourself. They were split up into little cliques; they made a profanation of the Lord's Supper; and then they chattered in gibberish that nobody understood; nor did the speaker himself know what he was saying. It was all utter confusion. Let us see what Paul had to say about it.

We learn from Acts 2:39 that the gift of the Holy Spirit is intended for all men everywhere. As though answering a question, Peter says: "For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." This was in perfect agreement with the promise of the Father in Joel 2:28, that he would pour out his Spirit upon all flesh; that is, potentially and provisionally; for no one receives him until he is accepted by faith. That settles one matter: It is the privilege of all Christians to receive the Holy Ghost.

Now turn to 1 Cor. 12:27: "Now ye are the body of Christ, and members in particular. And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues." Well, well! To hear some persons boasting of speaking in tongues one would suppose that was about God's biggest gift to mortal man; but Paul makes it last of all.

In the Greek language, in which this epistle was written, when a question calls for an affirmative answer, the question must begin with the little word *ou*; but if the question calls for a negative answer, it must begin with the Greek word *me*. Proceeding on into the 29th and 30th verses Paul asks a number of questions, beginning every one of them with this little word *me*. The answer to every one of them must be NO. While all may, and should, receive the baptism with the Divine Spirit, certainly all are not apostles, all are not teachers, all do not speak with tongues, all do not interpret. A clear knowledge of this matter ought to clear up the entire question of speaking in tongues.

After writing that beautiful prose poem, the 13th chapter of 1st Corinthians, showing that love surpasses all these gifts of the Spirit and that it will last forever, Paul in the 14th chapter enters into a lengthy discussion of the tongues question. You will note that the word unknown in the authorized version is printed in italics, showing that it is not in the original Greek, but was supplied by the translators. Read carefully the entire chapter. I shall not quote, nor comment upon, all of it, deeming it a useless waste of time. After showing how utterly foolish it would be for him to speak in a language that his hearers did not understand, Paul says in the 19th verse: "Yet in the church I had rather speak five words with my understanding, than by my voice I might teach others also, than ten thousand words in an *unknown* tongue." He did not mean that he jabbered in some outlandish gibberish that nobody could understand, but that he knew more languages than any one in the Corinthian church; which was no doubt true, for he was one of the most learned men of his day. There is no warrant in this verse for chattering in "tongues," as some have claimed.

If men will obey the Bible, verse 28 will settle this matter forever. "But if there be no interpreter, let him keep silence in the

(Continued on page 7, col. 3.)

THE HERALD PULPIT

AN APPALLING ALTERNATIVE TO FAITH

Rev. A. R. Mullins

PART II.



UT there is a sunnier side to these main streets. When I think of the great-souled Doctor of Medicine in my former Church; what he is, what he means to his community, I cannot even see the little, dried-up soul of that New York Surgeon. It is these other great souls who enable us to *believe to see a better day*. About the time that this New York Surgeon was in school, Dr. Frederick Henery Baetjer was graduating from Johns-Hopkins University in Baltimore. This fine young man, impressed with the great number of people who were either killed eventually or injured by the wrong use of the X-Ray, resolved to give his own life in perfecting the application of the rays to human bodies. Thus he experimented upon himself. He risked health and even life to benefit suffering humanity. What agony that young man has undergone we shall never know. But in 1925 he had suffered seventy operations by other physicians. He lives, thank God, on the Sunny Side of Main Street.

"Every man has his price" is a saying commonly used. Years ago I did not accept that. I held that there were men without a price, who could not be bought. Now I know better—in this way: St. Francis of Assisi, upon his conversion, was persecuted without mercy by his father and brother. Francis had renounced wealth that he might serve the poor. He had become Christ's Little Poor Man. He had wed Lady Poverty. His brother taunted him, scorned him. Said he one day, "So you are going to be poor for Christ's sake? So you have wedded Lady Poverty? Sell me *just two farthings-worth* of your sweat." Francis answered, "I can sell for a dearer price to God." Ah, my friends, that is it. All men have their price, but some will sell only to God; knowing that they are bought with a price, even the precious blood of Christ.

I want to emphasize the appalling alternative to faith: "I had fainted unless I had believed to see." Take time, my friend, to get down under the surface of this. Remember it costs *not* to believe. Preach yourself a sermon on the homes, the lives, that have been wrecked world without end because Christians fainted in the evil day. Look close and see the blood of lost sons and fallen daughters on the door-step. Stop reading this sermon right now . . . and *think, and pray*. God have mercy on fathers and mothers who have fainted and now must pay such a fearful price. Some of us ministers have been guilty of quoting rather glibly that awful picture of sin in 2 Tim. 3:1-3. I cannot quote that now scarcely without weeping. "Perilous times." Such immorality, and such *sorrow and disaster*. I cannot stop now until I have read further to see *what kind of religion* produced *that kind of living*. A religion of disillusionment, doubt. "Having a form, but denying the power thereof." That, then, is what doubt produces. Ah, my soul, yes. Like priest, like people. As the religion, so the morals. And as the morals, . . . so life or appalling disaster. God have mercy upon us all. Let me give you the words of a man who has tasted this cup. Listen to this letter:

Reverend Sir:

I have sat several times as I did last night list-

ening to your sermons. I am sure you believe and your faith is the faith of my father who died in the harness as a Methodist minister. Here I am at forty-eight without faith . . . a materialist pure and simple: perhaps as I sum up my belief, not even an agnostic. I sincerely envy you. In the time of my life when the shadows are getting longer, when men I have known and loved are dropping out forever; when ambitions begin to fade and burst like bubbles, and before me is the blank unknown, the end oblivion, your faith is your lighthouse while I steer into blackness. You are fortunate. Philosophy may make a stoic of me, but it is a mournful thing at best.

At forty-eight to be called a child again, to unlearn and learn again is of course impossible. My non-belief is due to not having proved yours by living it. As I look over the pure, sweet faces in your congregation I seem to see again those of years ago, whose lives of purity shone in their countenance as a halo. How sweet they were, how free from the evil that has marked and scarred me until now, old, worn, and despairing I am ready to curse the day of my birth, as I compare my character with theirs. Let me say this: Don't forget to tell in your sermons that in the end, when the dirty dross is stripped from life, religion glorifies a man. Not so with any other article. The brute that is in man has no master save your Christ. In this I am saying what I know to be true, for I have thoroughly tried one side of life as you have tried the other.

Now, when you stand up to preach, think of the men of my type, who, old and young, will in the end come where I am and see as I do that philosophy and materialism do not lift a man above the brute, while your faith transforms him.

Entangled in various nets of my own construction I can see no way out; but as a man of some honor, I must make this confession to the faith of my father and mother and to yours. I do it so that if your faith should falter, your zeal lag, you may be benefitted by the experience of one without faith, without God, and without hope.

"I fainted because I did not prove your faith *by living it*." Thus cries this wretched man. My friend, won't you stop right here? Don't read another word until you re-read this letter. Then *pray*. Then go out resolving from now on to *live your faith* so sincerely and radiantly that no poor, deluded soul will find cause for stumbling in you. For God can so fill you with himself that when you mingle with the broken and mis-shaped souls crippled by sin and doubt, they will sense that

"The healing of His seamless robe
Is by their beds of pain."

For Christ *through you* can become in them the hope of glory.

"I had fainted unless I had *believed to see*." Thank God, we may believe. We need not faint. We need not fear. God has made victory possible.

There is an appointed alternative. God has provided for your complete victory. In 1 Thess. 5:9, 10, read the promise: "For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ. Who died for us, that whether we wake or sleep, we should live together with him." It is not God's will that any man faint and give up in the face of moral or spiritual discouragement. "In the world," said Jesus, "ye shall have tribulation. But be of good cheer; I have overcome the world." And this is the victory that overcometh the world, even your faith.

But some of us are like the people in Isaiah's time. Said they, in the face of evil conditions, "Let him make speed, let him hasten his work, that we may see it." Tennyson has pictured in *In Memoriam* our bondage to time and sense:

"I held it truth, with him who sings
To one clear harp in divers tones,

That men may rise on stepping-stones
Of their dead selves to higher things."

Yes, Tennyson believed, with Goethe, that men may rise on stepping-stones of their dead selves to higher things. He believed that. But *how* was that to be done? Who was able to do that? So he continues.

"But who shall so forecast the years
And find in loss a gain to match?
Or reach a hand through time to catch
The far-off interest of tears?"

Yes, that is it. Who can reach a hand through time to catch the far-off interest? The answer is: the man who *believes to see*. The Moses who "refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season . . . for he endured, as *seeing him who is invisible*."

Are you, my friend, a modern Demas? Has this *present world* got you? Where is your center of spiritual gravity? Who and what draws you? Have you bartered the cycles of eternity for a segment of sensuous time? *This present world!* Does its clamor fill your ear? Does its glamor fix your eye? Mighty modern Rome, its cascading cataracts of sense, pouring, plunging, flooding in upon the modern Demas, until "He hath forsaken me; having loved this present world." O my friend, assert yourself. Throw off this spell. Taste the *powers of an age to come* and have done with the pots of pottage. There is death in the pot.

Let me give you this unfailing remedy for doubt and discouragement. Assert yourself. Go to work. *I mean just that*. Hear the word of our Lord Jesus Christ (John 7:17): "If *any man will do his will*, he shall know of the doctrine, whether it be of God. . . ." Are you doing what you *know to be right*? The thing that bothers you is not that part of the Bible you do not understand but that part you *do understand* and do nothing about. Have you repented? Have you confessed your sins? Have you renounced sin? Have you made restitution where needed? You know deep down in you that these things are necessary. Then believe on the Lord Jesus Christ, and go to work. Begin where you are with what you have, and know that God is seeking you, longing for you, far more than you for him.

A young married man came to his pastor with his story of doubt. He was on the verge of spiritual disaster. This present world had just about got him. His faith in God and man and the church was fast slipping away. His hungry soul had not had a blessing for months. It all seemed so hopeless. Why not give it all up? "Your trouble," said the pastor, "is serious, but simple of solution. You are doing nothing about your religion since your conversion. In one month I want you to take over my large young men's class, but before you do that, you must obey my instructions to the letter: I will furnish you with baskets of food and with the names of families in my parish who need both the bread of heaven and of earth. Each evening when you come in from your office, and after you have had your supper, take your auto and deliver these baskets of food. Go into the house, place the basket on the table, sit down, open your Bible and read to the family. Then talk to them about Jesus,

telling the story of your own conversion, and urging them to turn to the Lord. Then, falling upon your knees, pray the blessing of God upon the home. When you have done this for one month, tell me about your doubts then, and come, teach the young men's class."

Before one week had gone by the pastor's study door burst open and in came the man, face radiant, eyes filled with tears, heart overflowing with faith and love. "Why," he cried, "did you not tell me before that religion is like this?" Ah, my friends, religion is like this. It is yours for the asking and the receiving and the sharing.

A friend, calling on an invalid, helpless from childhood, said to her, "Affliction does so color one's life, don't you think?" "Yes," answered the heroic young lady, "and I prefer to choose the color." In this day when men's hearts are failing them for fear of what is going on in the moral and religious world, I say to you: "Yes, present conditions do so color one's religious outlook; but you and I may choose the colors, and these colors are the sky-blue of purity, the crimson of sacrifice, and the dawn rose of a fairer day."

Light at Even-Time.

BY COMMISSIONER S. L. BRENGLER.

"But it shall be one day which shall be known to the Lord, not day, nor night: but it shall come to pass, that at evening time it shall be light." Zech. 14:7.



ALLELUJAH! I am finding this promise true! Sixty-two years ago this Christmas eve I gave my boy heart to Jesus and God, in mercy assured me of my salvation, forgave my sins, blotted out my transgressions, adopted me into his family, shed abroad peace in my heart. Never, from then till now, have I gone back, though I confess with sorrow that I was not always as faithful to the light as I should have been. But the reverent fear of God was planted deep in my boy heart and that was the beginning of wisdom, and while I was not as faithful as I should have been, God has proved himself faithful.

The Good Shepherd of my soul has never left me to myself. He has called after me and followed after me when I strayed aside, like a foolish sheep. If I was hurt, he bound up my wounds. If I got entangled in any thicket, he lifted me out of my troubles. He shepherded me and has never failed me. He has dealt gently with me, though at times, when necessary, he has chastened and scourged me, but this, too, was but a token of his love. "For whom the Lord loveth he chasteneth and scourgeth every son whom he receiveth;" not for his own pleasure as parents sometimes do, but for my profit, that I might be a partaker of his holiness.

Long years have passed since that far day when he saved me. Sometimes they have dragged slowly. At times they have seemed interminable, but oh, how swiftly they pass now as I come to the evening time of life; but they are bearing me on in the light that shineth more and more unto the perfect day. Fifty-one years ago God sanctified my soul, revealed Christ in me, and flooded me with love. And now I am at the evening time of my life and semi-blindness has fallen upon me so that I can neither read nor write. This gives poignant meaning to the words of Jesus, "The night cometh in which no man can work," but when the night falls, the eternal stars shine out.

But, the Morning also cometh. The Morning without clouds, the Morning of a day in which there is no setting sun, where God himself shall be my everlasting light, and with the Morning will come the vision of his dear face who loved me and gave himself for me; who redeemed me and washed me

from my sins in his own precious blood and made me a glad child of God, and in that blissful day will come the sweet reunion with those we have long since loved and lost awhile, and with the saints and soldiers of Jesus, the apostles, prophets, priests, and kings and martyrs, the great army of witnesses that have so thrilled, inspired, and helped to guide me in right paths through long years.

I am old. The weight of the years press upon me, but I am one of the gladdest old men in the whole round world. I am ever hearing whispers of love and my evening time is all light. From this mountain peak of seventy-five years I send words of cheer and hope to my comrades toiling in the lowlands and struggling up the rocky steep—Come on! Be not faint hearted! Tarry not by the way! It's better on before! Don't grow weary in well doing! Never cast away your confidence! If tribulations overtake you, rejoice in them!—they are God's good angels, possibly in black robes, but bearing you gifts of the Spirit and riches for heart and mind and character. Strip off the black mask they wear and you will look on the kindly, shining faces of those who have looked upon the face of God and have been sent to you with his benedictions. God means you no harm. God is love and all his dealings with you are in love.

The narrow and stony path through which he brings you at times is leading you into the green pastures and beside the still waters. Do not despise his discipline, and do not faint if you are rebuked of him. He deals with you as a Father, only such a Father as no human father ever was—a Father of infinite wisdom, infinite grace, infinite love, infinite comprehension of your every need. Trust him! Rejoice in him! And go forward where he leads in glad obedience and in willing self-denial and you will find with me that, "At evening time it shall be light." Hallelujah!

God's Dealings With a Remarkable Man.

MRS. H. C. MORRISON.



AMONG the men who have counted for righteousness in modern times is Bishop W. F. Oldham who, for years, labored in India as a missionary. He was the son of an English officer, born in India, and chose later, to give his life to that people.

I am giving our readers a sketch of Bishop Oldham's life, especially of his experiences of grace, which made him such a fruitful worker in the vineyard of the Lord. I trust it may stimulate and encourage others to lay themselves a "living sacrifice" at the feet of Jesus, as did Bishop Oldham, and thus prove to be a workman that needeth not to be ashamed in the distribution of God's truth among the people who hunger and thirst after righteousness.

BISHOP OLDHAM'S EXPERIENCE.

"The Bishop was in the English Government survey work in India when he was converted, and his conversion was the outcome of a fellow civil engineer asking him to go to a meeting to 'see an American,' for the Bishop, who was the son of an English officer born in India, had never seen an American, and his curiosity to see one led him into contact with Bishop Taylor and brought him to the place where he knew that 'the blood of Christ saves.'

"Bishop Taylor not only told of the blood saving, but he explained about the double cure, and urged believers to receive what Wesley said was properly called 'the Second Blessing,' meaning thereby a second work of

grace, or 'the rest of faith.' Heb. 4:9. In looking into this teaching, Bishop Oldham says he found the church in India divided into two classes, the holiness faction being somewhat censorious, and the other class obstinate to the teaching of that doctrine. 'I had friends on both sides,' says the Bishop, 'and decided to take no part in the difference of opinion, and so was deprived for years of the rich heritage that was mine.'

The truth of the holiness teaching of Bishop Taylor out in India had found a lodgment in the young man's heart, and after he was elected a Missionary Bishop by the General Conference in 1904, he says after reaching Singapore as a Missionary Bishop, with the heart hunger for rest of soul growing more intense and burdensome, he came to what he shall always look upon as the most significant experience of his life since the day he was most happily converted. It was necessary for him to send the pastor of the English Church in Singapore to the church at Ipoh, which led to the Bishop and others being sanctified wholly in a meeting composed of Englishmen, Eurasians, people of several denominations and of no denomination, who were abundantly blessed, as they earnestly prayed for a complete deliverance from the belittling and harassing power of sin, as the Bishop so stirringly tells as follows:

"Mrs. Oldham and I spent a day of intense waiting upon God before the consecration service, and as I recall the day I am forced to record that while I was weighed down in spirit at what I knew to be the weight of responsibility that now rested upon me, I was even more cast down at my own spiritual unfitness. The teachings I had heard from William Taylor himself and from many another good man concerning rest of soul in the midst of most oppressive burdens recurred to me throughout that day, and I cried much for help, and yet did not know how easily I might have stepped into the place where fullness of help would come.

THE SECOND CRISIS.

"I took charge of the English services then being held in the Town Hall. On the second Sunday I announced that for the next four weeks the prayer meeting subject would be 'The Higher Christian Life.' What made me do it I cannot tell, except that the restlessness within me and the dissatisfaction with my own religious experience had grown most unbearable, and I was remembering the teachings that I had heard and against which I had turned in other days.

"We had barely reached the street when the little lady who knows me best turned and said quietly: 'You are to speak on The Higher Christian Life. What do you know about it?' for she knew my thoughts and shared my feelings. I replied that I knew but little, but was determined to know more.

"At the very first meeting I found an unusual number of people. There were our own missionaries and teachers and church members, together with several Presbyterian and Plymouth brethren. My library was singularly bare of the literature on this subject, but my Bible was there. I searched the Scriptures on this particular subject as I had never done in all my life, and as I searched, more and more clearly there broke upon me the conviction that there was answer for all my need and satisfaction for all my desire in Jesus Christ, my Lord.

"The fourth Tuesday meeting came. The prayer room was full. I closed my brief Bible reading, and then said to the people that fairly as I had been trying to set forth the teaching, I was void of experience, and then I proposed that all those who felt with me that they must find this fullness of salvation should bow with me in yielding consent and in earnest supplication.

(Continued on page 9)



ASBURY ALUMNI PAGE



Containing contributions from Trustees, Faculty, Alumni, and students of Asbury College and Seminary. Address Correspondence to Dr. Z. T. Johnson, Managing Editor, Wilmore, Ky.

Jacob's Ladder.

CLARK W. MYERS, '24.

"And he dreamed a dream, and behold a ladder set up on the earth and the top of it reached to heaven: and behold the angels of God ascending and descending on it."—Genesis 28:12.

JACOB'S ladder is a ladder of full salvation. It reaches from earth to heaven. From the depth of sin to the heights of saving faith and grace. In the religious drama, "Seventh Heaven," Chico says, "For those who will climb it, there is a ladder which leads from the depths to the heights; from the sewer to the stars!" David knew that there was a ladder that reached from the deep miry pit to the solid rock. This ladder is set up from earth to heaven for man's salvation. We climb by faith in God who stands at the top. Our look of faith is ever upward. When man looks too much to himself or to the world, he falls.

Let us consider Jacob's ladder of Full Salvation. We will let each round in this ladder represent a great truth in salvation. The first round in the ladder is

THE FACT OF GOD.

"In the beginning God created the heaven and the earth." Moses went down into Egypt with authority to say, "I AM hath sent me unto you." Christian faith and hope must be rooted and grounded in a Mighty God. Sidney Lanier once went to the Georgia marshes and afterward wrote one of the profoundest truths of the universe:

"As the marsh-hen secretly builds on the watery sod,
Behold I will build me a nest on the greatness of God:
I will fly in the greatness of God as the marsh-hen flies
In the freedom that fills all the spaces 'twixt the marsh and the skies;
By so many roots as the marsh-grass sends in the sod
I will heartily lay me a-hold on the greatness of God;
Oh, like to the greatness of God is the greatness within
The range of the marshes, the liberal marshes of Glynn."

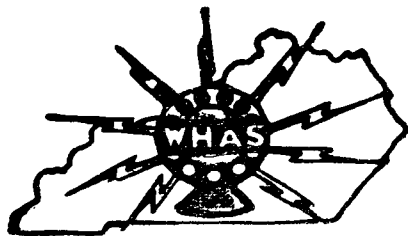
It was an atheist and not a Christian who said, "God—the mightiest thought-product that has influenced humanity." These are days when our faith should go deep into the reality of Christian faith, the fact of God. The Word says, "Thou wilt keep him in perfect peace, whose mind is stayed on thee." Again, "Be still, and know that I am God." God is still trying to talk to man. Will man listen? God is still dealing with man. Will man recognize that fact?

The next round in Jacob's ladder is

THE INSPIRED WORD OF GOD.

Some say that the Bible is no more inspired than poetry. Nothing is comparable to the Word of God. Holy men of old wrote as they were moved by the Holy Spirit. People who are guided by the Holy Spirit will also be inspired as they read it. The Word of God is great literature. It is a Book of life. But more than that, it is a Book of religion. From the first to last, like a scarlet thread, is the promise of salvation.

After man had sinned, God made provision for his salvation and called him back to the right way. We hear God calling the first



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parents, as his voice was heard on the breeze of the evening in the garden of Eden, "Where art thou?" After Cain had taken the life of his brother, we hear the voice of God calling him, and Cain answering, "Am I my brother's keeper?"

Moses was in Midian. The angel of the Lord appeared unto him in a mysterious way. The voice of God called Moses to go down into Egypt and bring the children of Israel out of bondage. The voice of God through his servant, Joshua, came unto the people, saying, "Choose you this day whom ye will serve; whether the gods which your fathers served that were on the other side of the flood, or the gods of the Amorites, in whose lands ye dwell; but as for me and my house, we will serve the Lord." Joshua 24:15.

The voice of the Lord came to Samuel. "Then Samuel answered, Speak for thy servant heareth." God called Israel to quit sinning and to do right. In 2 Chronicles 7:14, we find a great promise to Israel. "If my people, which are called by my name, shall humble themselves and pray and seek my face, and turn from their wicked ways, then will I hear from heaven, and will forgive their sin, and will heal their land."

The voice of the Lord speaking through the prophet, Hosea. "O Israel, return unto the Lord thy God, for thou hast fallen by thine iniquities." Hosea 4:1.

Amos cries aloud, "Prepare to meet thy God, O Israel." Amos 4:12. Again, "Seek good, and not evil, that ye may live."

The message of Isaiah was, "Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." And again, "Behold, the Lord's hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear; but your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear."

At the very beginning of the New Testament, we have this great promise: "Thou shalt call his name Jesus; for he shall save his people from their sins." John the Baptist's message was that of repentance. Jesus laments over the city of Jerusalem, calling the people to repentance. Paul's message was a salvation through Jesus Christ. "Believe on the Lord Jesus Christ and thou shalt

be saved." The Bible closes with two wonderful pictures. "Behold I stand at the door and knock, if any man will open the door I will come in and sup with him and he with me." And this closing invitation, "And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." Rev. 22:17. The Bible is a Book of Salvation to every one who believes.

The third round in the ladder is

JESUS CHRIST, THE SAVIOUR OF THE WORLD.

"When the fulness of time was come, God sent forth his Son, made of a woman, made under the law." Jesus lived a beautiful life, but he was more than that. He was a great Savior. He was both man and God. As man he grew tired. As God, he said, "Come unto me and I will give you rest." As man, he became hungry. As God, he fed the multitude. As man, he thirsted. As God, he gave the living water. As man, he prayed. As God, he made no confession of sin. As man, he was tempted. As God, he was without sin. As man, he slept. As God, he arose from sleep and stilled the raging tempest. As man, he sorrowed over separation from friends. As God, he promised the Comforter.

As man, a ship carried him. As God, he walked on the rolling, tumbling sea. As man, he accepted a village girl's invitation to her wedding. As God, he turned water into wine. As man, he was despised of men. As God, "all the angels of God worshipped him." As man, he was lonely; as God, he said, "The Father and I are one." As man, he longed for human companionship and sympathy. As God, he "trode the winepress alone." As man, he wept at Lazarus' grave. As God, he healed all manner of diseases and raised Lazarus from the dead. As man, he grew in wisdom and stature. As God, he "upholdeth all things by the Word of his power."

Calvary is the greatest fact in the life of Christ. The finger of prophecy points to Calvary! The incarnation was the preparation for Calvary! The transfiguration foreshadowed Calvary! Pentecost was the fruit of Calvary! At Calvary, all human sorrows hide in his wounds! At Calvary, the hieroglyphics of the types find their key. At Calvary, Satan's armor is removed. At Calvary, the fires of the law are extinguished. At Calvary, the penal claims of God against us are exhausted. At Calvary, every righteous judgment of God is perfectly met. At Calvary, our condemnation is lifted. At Calvary, the death of sin is made certain. At Calvary, our death sentence is revoked. At Calvary, the serpent's head is bruised. At Calvary, the door of heaven is opened. At Calvary, the fountain of Salvation is unsealed. At Calvary, the world is stripped of its charms. At Calvary, the bitterness of life are sweetened. At Calvary, the darkness of eternity is irradiated! Look upon him whom we nailed to the cross! Our sins were the palms that slapped him, our sins the spittle that shamed him, our sins the fists that beat him, our sins the scourge that cut him, our sins the thorns that crowned him, our sins the nails that transfixed him,—our hard hearts the hammers that drove the nails.

The next round of Jacob's ladder is

THE FACT OF THE HOLY SPIRIT.

The ministry that is not depending upon the Holy Spirit will fail. The church that does not recognize and give hospitality to the

Holy Spirit will have no revivals. How we need the work of the Holy Spirit in this materialistic age. As the hymn writer put it:

"I know not how the Spirit moves,
Convincing men of sin,
Revealing Jesus through the Word,
Creating faith in Him.

"But 'I know whom I have believed,
And am persuaded that He is able
To keep that which I've committed
Unto Him against that day.'"

The church needs to tarry until she is baptized with the Holy Spirit. The Church and individuals find themselves in need of the Holy Spirit as never before. May we not halt here, nor miss our step, but be sure that the Holy Spirit abides. There are many other rounds on this ladder, some we shall not mention, some we will just mention and then pass on. One round is Faith, one is Prayer, Christian Service.

The last round on the ladder is

BELIEF IN IMMORTALITY.

"For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens." By faith we climb. Jesus is the author and finisher of our faith, but some day we shall win if we faint not. What a glorious day that will be.

BUD ROBINSON'S LETTER.



left you in St. Louis, where we had a great service in Brother J. W. Roach's church. He has a large white stone church, at one time worth \$75,000. The Nazarenes bought it for just a few thousand. These great churches were built by the older denominations—they cut out holiness—God cut them out—then they close up the big churches and advertise them for sale, and now the Nazarenes are buying these big churches for less than one-tenth of the original cost. Brother Roach entertained old Bud in a splendid hotel, a half-block from the church.

On Thanksgiving morning we went to Brother C. C. Rinebarger's mission church. I haven't been in a more beautiful Thanksgiving service in years. After meeting we drove to the home of Sister Rinebarger, and took dinner. If there is a finer cook on earth than Ida Rinebarger, I have never put my feet under her table.

At five o'clock Brother J. A. Duncan, our good pastor at Maplewood, came and drove me to his home. He is one of our best pastors. His church was packed to the doors. This was our closing service on the Missouri District.

Brother and Sister Welsh and old Bud told each other goodbye and separated after two weeks of traveling together. There are no finer people than F. A. Welsh and wife. They are sacks of salt for the hungry sheep to lick at; they are old corn in the trough and fodder in the rack. I bought a ticket for Tulsa, Okla., and slept as far as Springfield, Mo. They helped me on the train, and the next thing I knew we were near Springfield.

I was met at the train by Brother Haley Messer of Ada, Okla., Brother T. L. Taylor, of Wewoka, and Brother Elbert Dodd, pastor of the West Side Church at Tulsa, and they drove me to the parsonage. In a few minutes Brother W. A. Carter, our good superintendent of the Eastern Oklahoma District, arrived and we made plans to tour the Eastern Oklahoma District.

We turned our old car toward the south and drove a hundred miles to Wewoka, and had dinner with the Taylors. The oldest Taylor boy and his wife from Bethany were there, and young Brother Taylor was leaving for the Northern Indiana District, where he

is to take a church under Brother J. W. Montgomery.

In the last District Assembly they voted to raise fifteen hundred dollars for home missionary work, and we are now touring the district in the interest of Home Missions. We are to finish the campaign at Sapulpa, and old Bud is to hit the trail for 1169 Bresee Ave., Pasadena, Calif., to spend Christmas with his family.

In love,
UNCLE BUDDIE.

The Secret of Divine Guidance.

E. E. SHELHAMER.

"I will guide thee with mine eye." "In all thy ways acknowledge him, and he shall direct thy paths."

May we always be sure of divine guidance? The following simple rules may be helpful:

1. Be absolutely sincere.
2. Let one and only one thought actuate you—the glory of God.
3. Be as willing (if God wills) to have your request *denied* as granted.

"While place we seek, or place we shun,
The soul finds happiness in none;
But with my God to guide my way
'Tis equal joy to go or stay."—*M. Guyon*.

4. Do not become agitated. If you have honestly missed God's first plan, he is considerate and glad to give you another opportunity. Believe him!
5. Remember, God and his providences lead in only one direction at a time; therefore, never adopt a new course until you feel equally clear to abandon a former one.

6. Always remember that you and your plans are his property. If so, you can afford to be set aside and unused if he can afford it, since your eye is single. The longer the delay, the larger the pay.
7. Be willing to submit your plans to your superiors, yea, to those who are likely to oppose you. If your leadings are wholly of the Lord they will survive all opposition. The more you are abused, the more you will be used.

8. Rest! If you are wholly his, everything that comes to you is either sent or permitted by him. If *sent*, then it is the very best thing that could come. If *permitted*, he stands ready, if you only believe, to rule and overrule all for your good and his glory.
9. Wait! When you do not know what to do, simply do nothing. Wait till the fog clears away. Do not force a half-open door. A closed door may be providential. Ability to hold still while under pressure gives God and Providence unlimited sway. A hurry spirit is always from beneath. "He that believeth shall not make haste."

10. Above everything, see to it that all self-interest and self-seeking are gone. Few are wholly free from unsanctified ambition. They believe they are, but the fact that they are uneasy when opposed is proof of lack of perfect resignation. Being dead to all things but God will enable one to keep calm, and make him responsible as to the outcome.

What Is Revival?

In springtime, after a long cold winter, I believe in revival. I like to see the trees revive, the buds come out, the soft leaves unfold; I like to see the new grass grow, the wild flowers appear, and hear the birds sing; for that is revival.

In the sick room, after the long illness of a loved one, I believe in revival. I like to see the temperature go down to normal, see the appetite come back and the sick one get up and walk about; for that is revival.

In a nation, after a long depression, I believe in revival. I like to see men go back to work at honest wages, like to hear women singing again at their housework, and children wearing shoes to school; for that is a business revival.

In the hearts of men, after long years of hardness and unbelief, after hatred and criticism and lonesome uncertainty, I believe in revival. I like to hear hymns of praise, prayers with the ring of sincerity, the preaching of the Word in power, real conviction of sin, altars full, shouts of joy and holy lives; for that is revival.

If you will join us in prayer for such a revival, in China and in other lands, write and tell us, that we may strengthen each other's faith.

WILLIAM E. SCHUBERT,
Nanchang, Kiangsi, China.

(Continued from page 3)

church; and let him speak to himself, and to God." If Brother Kong from China happens to be in America, and desires to deliver a message to some church made up of persons who speak nothing but English, the first thing to be done is to find some one who can interpret his message. Then let Brother Kong speak two or three sentences and wait till the other man can make his meaning known to the hearers. But if there be no interpreter present, let Brother Kong keep silence in the church. But some one replies: "I could not keep silence." Verse 32 says: "The spirits of the prophets are subject to the prophets." If you had something in your system that could not be controlled, I fear it did not come from the Holy Ghost. Better put on the brakes a little tighter till you can make proper investigation. Obedience to verse 28 will forever silence all this jabbering in the churches.

But Paul says, verse 39, "Forbid not to speak with tongues." Amen! Let Brother Kong speak in Chinese, if an interpreter is present. Dr. George Ridout has been preaching in tongues in several nations during the last few years, but always with the help of an interpreter. Let him preach on. He is obeying Paul's advice to the letter.

There is not in this 14th chapter of 1st Corinthians one single syllable to warrant the modern "tongues movement." Were I to speak as a physician, I would term it a contagious nervous infection similar to epileptic fits and St. Vitus's Dance. Persons ask me: "Is it contagious?" Yes. "What must one do about it?" Keep away from it yourself, and keep your children away from it, as you would shun smallpox. Does that sound harsh? No; it is safe advice. Its theology is correct, more or less, from beginning to end. They have zeal, but not according to knowledge.

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(Continued from page 1)

to the wind and, as sure as God is holy, and his Word is true, they had to reap the whirlwind." This quotation applies to Europe. For centuries these people have been without the Bible; they have been without true spiritual evangelism; they have been under the heavy yoke of a formal, dominating, dictatorial ecclesiasticism.

Can you refer me to history that gives an account of a semblance of spiritual awakening like that under Wesley and Whitefield in the British Isles a century and a half ago, in Spain, France, Italy, Austria, Belgium, in fact any of those European countries, with the exception of Germany? There have, from time to time, been manifestations of spiritual life in Germany, but the destructive critics and the skeptical teachings in the universities of Germany so stifle and trample out evangelistic faith which could produce a spiritual awakening, that they not only prepared Germany for the coming of Hitler and his persecution, but stifled religious faith in the British Isles and the United States. Communism and its advocates have adopted teachings and conduct as directly contradictory to the Ten Commandments and the teachings of Christ as they could possibly propagate. You used to talk to us about these movements, sometimes expressing uneasiness about what sort of harvest this sowing would produce. Well, sir, I have been over the wide field after the reaping, and it is wreckage beyond words to describe.

We are living in an age of rapid movement; more can take place in ten years than could have taken place in a century a hundred years ago. Of course we must hope for the better, but the outlook is a bit discouraging. The prime object of the Dictator and his co-operative agencies is to educate men to believe they are intelligent animals; that the one thing they are to seek after is the gratification of their physical appetites; to eat, to drink, to dress comfortably, have a bit of leisure, a fairly comfortable dwelling-place, and to develop a scientific apparatus that will enable them to secure these ends. They are to cast out of their minds the idea of God, or a soul, or a future state, or responsibility hereafter for their conduct here. My dear Professor, you were quite right when you said to us: "If you rob the people of their faith in the Bible as a divinely-in-

spired revelation from God, you send them adrift like a ship upon a stormy sea without compass or pilot at the wheel. Without doubt, the storm has broken upon us and we are drifting. I trust you will indulge me in my moralizing and preachments, but no one can look upon the wreckage of Europe without serious reflection, which insists upon expression.

The Dictator has called upon the representatives of all religious organizations to appear before him in the near future. A few days ago he said to the man with whom I work, "We will have to deal moderately with our Mohammedans, for they would fight for their faith, and we will want to use them, so we must be tolerant in our attitude toward their religion. We need not hesitate in being severe in opposition to the Protestant churches, for they have largely given up their faith under their modernistic teachers. They have thrown away the Bible, cast aside the idea of a virgin-born, pre-existent Christ, or any atonement secured through his sufferings. There are many humble people who cling to what they call the 'faith of their fathers,' but I am thinking of dominating leadership."

In my next letter I shall be able to give you something of what the Dictator had to say to the representatives of the church.

As ever and always,

Yours,

GEORGE WILLINGSON.

Prophecy in Revelation.

CHAPTER VI.

THE FALL OF BABYLON.



I wish to call attention briefly to some prophecies concerning the fall of Babylon, the capital of the Babylonian Kingdom. Babylon was as ancient, as great and as wicked as Nineveh, and was equally the bitter enemy and persecutor of the Jewish people. While the King of Nineveh had deported the ten tribes of Israel and carried them into captivity, the King of Babylon had conquered Judah, destroyed Jerusalem and carried the two remaining tribes of the Hebrew people into captivity. Jeremiah, in his grief over the ruin of his people, says, "Israel is a scattered sheep; the lions have driven him away; first, the King of Assyria hath devoured him, and last this Nebuchadnezzar, king of Babylon, hath broken his bones. Therefore, thus saith the Lord of hosts, the God of Israel; Behold, I will punish the King of Babylon and his land, as I have punished the king of Assyria."

The prophecies concerning the overthrow of Babylon were uttered while the city was at the zenith of its power, seemingly invincible to every foe, and with every promise of abiding while time shall last. Yet the prophet of God not only predicted its overthrow and the circumstances connected with its utter ruin, but he names the conqueror of Babylon more than a hundred years before that military genius was born. The only way to account for such accurate penetration into the future is explained in Isaiah 46:9, 10: "I am God, and there is none like me. Declaring the end from the beginning, and from ancient times the things not yet done."

Isaiah's prophecies concerning the fall and ruin of Babylon were written about one hundred and fifty years before those prophecies took place. In the 13th chapter of his writing, 19-22 verses, we find this remarkable statement: "And Babylon, the glory of kingdoms, the beauty of the Chaldees' excellency, shall be as when God overthrew Sodom and Gomorrah. It shall never be inhabited, neither shall it be dwelt in from generation to generation; neither shall the Arabian pitch tent there; neither shall the shepherds

make their fold there. But wild beasts of the deserts shall lie there; and their houses shall be full of doleful creatures: and owls shall dwell there, and satyrs shall dance there. And the wild beasts of the islands shall cry in their desolate houses, and dragons in their pleasant palaces: and her time is near to come, and her days shall not be prolonged."

In Isaiah, 45th chapter, is mentioned Cyrus as the destroyer of Babylon: "Thus saith the Lord to his anointed, to Cyrus, whose right hand I have holden, to subdue nations before him; and I will loose the loins of kings, to open before him the two leaved gates; and the gates shall not be shut. I will go before thee, and make the crooked places straight; I will break in pieces the gates of brass, and cut in sunder the bars of iron. And I will give thee the treasures of darkness, and hidden riches of secret places, that thou mayest know that I, the Lord, which shall call thee by thy name, am the God of Israel. For Jacob, my servant's sake, and Israel mine elect, I have even called thee by thy name; I have surnamed thee, though thou hast not known me. I am the Lord, and there is none else. there is no God beside me: I girded thee, though thou hast not known me."

The Prophet Jeremiah has much to say against Babylon. In chapter 51, verses 61-64 we read: "And Jeremiah said to Seraiah, When thou comest to Babylon, and shalt see, and shalt read all these words; Then shalt thou say, O Lord, thou hast spoken against this place, to cut it off, that none shall remain in it, neither man nor beast, but that it shall be desolate forever. And it shall be, when thou hast made an end of reading this book, that thou shalt bind a stone to it, and cast it into the midst of Euphrates: And thou shalt say, Thus shall Babylon sink, and shall not rise from the evil that I will bring upon her: and they shall be weary. Thus far are the words of Jeremiah."

Jeremiah names the dates when the city was to be captured. We find this prediction in chapter 25, verses 12-13: "And it shall come to pass, when seventy years are accomplished, that I will punish the king of Babylon, and that nation, saith the Lord, for their iniquity, and the land of the Chaldeans, and will make it perpetual desolations. And I will bring upon that land all my words which I have pronounced against it, even all that is written in this book, which Jeremiah hath prophesied against all the nations."

He also gives the details of the capture. "I have laid a snare for thee, and thou art not aware; thou art found, and also caught, because thou hast striven against the Lord." Jer. 50:24.

Babylon is suddenly fallen and destroyed. "The mighty men of Babylon have forborne to fight, they have remained in their holds: their might hath failed; they became as women: they have burned her dwellingplaces; her bars are broken. One post shall run to meet another, and one messenger to meet another, to shew the king of Babylon that his city is taken at one end. And that the passages are stopped, and the reeds they have burned with fire, and the men of war are affrighted." Jer. 51:8; 30, 31, 32.

Cyrus captured Babylon by turning the river which ran through the city out of its course, and at the same time two armies entered the city, one beneath the wall where the river entered the city, and the other where the river left the city so that the watchman who ran from the either side of the city to notify the king that an enemy had entered Babylon, fulfilled the prediction that one post or messenger should meet another carrying the message to the king of the fall of the city.

The Prophet Daniel tells us of the fall of Babylon. It was during a night of revelry and drunkenness. "They brought the golden vessels that were taken out of the temple of

the house of God which was at Jerusalem; and the king, and his princes, his wives, and his concubines, drank in them. They drank wine, and praised the gods of gold, and of silver, of brass, of iron, of wood and of stone. In the same hour came forth the fingers of a man's hand and wrote over against the candlestick upon the plaister of the wall of the king's palace: and the king saw the part of the hand that wrote."

Daniel was called to interpret the writing, and translated it to the king: "Thou art weighed in the balances, and art found wanting." While this was transpiring the invading army was entering the city and that night the king was slain, his army and city destroyed. It was foretold that Babylon "shall become heaps." The site of this ancient city is a vast succession of mounds, rubbish and ruins. The prophet said the "wild beasts of the desert" were to "lie there" and "their houses to be full of doleful creatures." In the ruins of Babylon the cellars and pits and holes have become the dens and hiding places of lions and various wild beasts. The prophet said that Babylon would become "pools of water." Arabs and others seeking after treasure and historical data have dug many holes and pits in the old sight of Babylon, and the Euphrates overflowing has filled these excavations and they have become permanent pools of water.

The desolation of Nineveh and Babylon was described by God's inspired prophets in minute detail decades before these prophecies were fulfilled, and the sights of these ancient ruined cities stand today as foretold by the men of God, solemn witnesses of the inspiration of the Holy Scriptures.

There are prophecies written by these same prophets which have not yet been fulfilled, but what of their foretelling which has come to pass with such accuracy offers a firm foundation for our belief in their inspiration and that we may, without doubt, look forward to the fulfillment of what they have written concerning time to come. If God punished the nations which sinned against him in the past, he will punish the nations which have sinned against him in these latter times.

(Continued)

H. C. Morrison's Dates.

St. Petersburg, Fla., Jan. 19-26.

Tampa, Fla., Jan. 27-Feb. 2.

Lakeland, Fla., Feb. 5-17.

Just a Reminder!

If you are reading this little reminder and have not renewed your HERALD, better send it in right away, as it will be discontinued this month if you are a trial subscriber. It is said that "we never miss the water till the well runs dry," and in order not to go to the mail box and find it empty, you would better send us a dollar today and save yourself this disappointment. Just think of getting a paper like THE HERALD, suited to every member of the family, fifty times during the year for only \$1.00, and you will wonder how we are able to do this for such a small sum but, it is a case of wanting to help you, and being satisfied with a small margin of profit. I need not say more, for I must give you time to get that dollar and put it into the envelope and mail it to us, and you will be sure to see THE HERALD peeping out of your mail box trying to say, "Thank you, for allowing me to visit you another year." I did not think you would do without it, simply needed me to remind you. Thank you!

MRS. H. C. MORRISON.

Christ Today.

BY LESTER WEAVER.

Matthew says in the first verses of the twenty-seventh chapter, "Then Judas, who had betrayed him, when he saw that he was

condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders, saying, I have sinned in that I have betrayed innocent blood. And they said, What is that to us? see thou to that. And he cast down the pieces of silver in the temple, and departed, and went and hanged himself."

Judas did not really repent. If he had, there would have been no suicide. Suicides occur when people are caught in the throes of remorse. Remorse is the sorrow that comes, not from being sorry that one has sinned but that one has been caught in the sin. Peter repented. He was sorry that he had sinned, and he was present to welcome the risen Christ. Judas was caught in the meshes of his own diabolical treason, and went out and killed himself. O the Judases that these recent years have revealed that are in our midst!

For thirty pieces of silver men still sell Jesus Christ to his foes. Money was to Judas the highest medium of measure of the noblest values of his age. This is a Judas age; human life has become one of the cheapest commodities in our midst. A generation ago the burglar or robber would risk his own life rather than kill his victim. There was in the minds of men something unutterably horrible in the thought of taking the life of a human being; now the first thing the hold-up fiend does is to kill his victim. The human race has wandered so far away from Jesus Christ that life has lost to us the sacredness it used to possess. For a few pieces of silver we have bartered away life and all hope of life hereafter.

Never did Nineveh need any more to repent in sackcloth and ashes than the Church does today. Instead of sacrificial service rendered to our Savior who died for us, we have substituted a type of services suggested to us by our own subtle selfishness. We have put institutions in the place of Christ. And as the great Apostle said: "We have come to worship the creature more than the Creator." In consequence of which behold our misery and despair!

Irvin S. Cobb, who is a member of the Authors' Committee of the Association Against the Prohibition Amendment, according to an exchange, said recently, "Well, the next time the people of this country vote liquor out—and there'll be a next time, unless the sane men in the industry can curb the offenders within their own ranks—it'll be for keeps, no matter how deplorable the results in bootlegging and graft and crime and corruption. You can tell a lunk-headed profiteer as far as you can see one—but unfortunately, you can't tell him anything else."

How to Preach to Convert Nobody.

CHARLES G. FINNEY.

1. Let your supreme motive be popularity rather than salvation.
2. Study to please your congregation and to make a reputation, rather than to please God.
3. Take up popular, passing and sensational themes to draw the crowd, and avoid essential doctrines of salvation.
4. Denounce sin in the abstract, but pass lightly over sins that prevail in your congregation.
5. If asked, "Is it wrong to dance, play cards, or attend the theatre?" answer very pleasantly, "Oh, that is a matter for private judgment. It is not for me to say you shall or shall not."
6. Preach on the loveliness of virtue and the glory of heaven, but not on the sinfulness of sin and the terrors of hell.
7. Reprove the sins of the absent, but make those who are present pleased with themselves, so that they will enjoy the sermon and not go away with their feelings hurt.

8. Make the impression on worldly church members that God is too good to send any one to hell, even if there is any hell.

9. Preach the universal Fatherhood of God and brotherhood of man so as to show that no second birth is really needed.

10. Do not rebuke the worldliness of the church, but fall in with the amusement policy. Instead of meeting for prayer, let the people "sit down to eat and drink and rise up to play."

11. Avoid seriousness, alarm and earnest effort to pull sinners out of the fire, and the old-fashioned idea that the church is a rescue mission.

(Continued from page 5)

"What happened for the next several minutes I do not know. I only know I threw myself upon my knees, and I saw a movement among the people towards me. When I came back to my conscious self my little wife was bowed against me raining tears upon my cheek, while on the other side of me knelt Mr. Haffenden, the agent of the Bible Society, as godly and as true a man as I have ever known. And next to him I saw several of my own teachers, Englishmen, Eurasians, Chinese, people of several denominations and of no denomination at all, all of them earnestly praying for a complete deliverance from the belittling and harassing power of sin.

"A new day has dated in my ministry since then. I do know this—that life is not for me any longer a tangle of circumstances, a series of laborious engagements, touched here and there with high satisfaction and flashes of brightness and joy, but with long stretches of patient plodding in comparative darkness between while. There is a new quiet of heart, a new restfulness of soul, a new quickness of consent to all that I think to be the will of God. The wheels are turning with less friction, the machine is more at liberty to spend its strength on pulling its load, rather than using much of it in overcoming its own inner friction. I take just a moment to say in the rising rapture of my soul: 'Hallelujah! The Lord God omnipotent reigneth!'"

The Nightingale of the Psalms

It has been said that Rev. Aycock, author of this book, has given the most beautiful exposition of this Psalm that has ever been written. He takes up the subjects, such as, "I Shall Not Want," "Rest," "Refreshments," "Forgiveness," "Guidance," etc., and gives the most comforting exposition of them. Sixty thousand copies have been printed and the book never grows old.

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Interest The Young People

of your church in missions. There is no better way to create missionary interest and zeal in any society, for that matter, than to place a copy of the book "Ukanya" in their hands. It is a true story of an African girl, interestingly and touchingly written. You cannot read how this little heathen girl endured hardship, how eagerly she accepted our Christ and the torture she went through to serve him, without having your heart quickened and stirred.

The demand for this book has been so great that we have had a new edition brought out. The price is only 60c. Don't fail to get a copy.

Red Letter Testament and Psalm, bound in morocco, good type, vest pocket size. Price, special, 50c. Same Testament without Psalms but with overlapping edges at same price.

OUR BOYS AND GIRLS



My Dear Boys and Girls:

As a number of you have requested that I put my picture in *The Herald*, I am complying with your requests. I judge you want to know what sort of a person your "Aunt Bettie" is. I wish it were so I could see how my many nieces and nephews look, but that is impossible, so we shall have to forego that pleasure and wait until we meet in the Land of unclouded day, which I hope all of you may do. May this be the very happiest year of your lives, up to this time. Be sure to ask father and mother to renew for *The Herald*, for you would miss Page Ten dreadfully if you should not get it each week.

Lovingly,

Aunt Bettie.

BILLY'S GIFT.

Billy could not eat his lunch. This was not because he was ill, for he was very well indeed, but because he was troubled. That very afternoon the boys' class was going to pay a visit to Grandmother Barnes, who was very poor, and they were going to take gifts with them. Billy was one of the class, and it was always fun to make these visits and take gifts to people who were poor and lonely.

Today Billy had no money with which to buy anything, and there was no time to make her any kind of gift with his own hands. He could not ask his mother to help him because it was a rule of the class that the gifts they gave must be their own.

Billy left the table feeling very sad. "If only it were summer," he sighed, "I could take her flowers."

Then he remembered the beautiful autumn leaves he had seen in the woods, but he had no way to get them except to walk; there would be no time for that. He might stack wood for her or chop kindlings, but other people had already done that.

He sat down beneath a tree. A tear squeezed itself out of his eye.

Just then a little bird, perched up in the brown bare branches above him began a cheery song. As Billy sat and listened an idea came to him.

"That's what I'll take her!" he cried in delight.

When the boys called for Billy he was all ready to go with them.

"What are you taking Grandmother Barnes?" they asked him as they started.

"I'd rather you would wait and see," Billy replied.

They were puzzled for they did not see a package of any kind.

When they reached the little cabin in which Grandmother Barnes lived, they knocked upon the door.

They heard the sound of her crutch as she hobbled up to open it.

"We have come to pay you a visit," one of them explained, as she held the door open.

Grandmother Barnes invited them

to come in. They saw that her room was very bare.

After they had talked to her a little while, they began to untie their gifts which they had brought her. One boy had two large rosy apples. One brought a little picture which he had painted; another a handkerchief which he had bought with money he had earned. Every one had something.

When their gifts were all arranged upon the table, the boys looked at Billy.

"Now I will give you my gift," Billy said, walking up in front of Grandmother Barnes, and he began to sing for her a song which his mother had taught him. It was a cheery little song, and, remembering how happily the little bird had sung away up in the bare, brown branches, Billy sang it in a clear sweet voice.

"What a lovely gift!" Grandmother Barnes said, when the song was ended. "People are so kind to me; they bring me nice things to eat and to wear, but no one ever brought me a song before."—Selected.

Dear Aunt Bettie: The old year has closed. God has greatly blessed us. Our joys and sorrows have been intermingled it is true, but his presence has been very real to us at all times. Fifty-six girls have been in school here at some time this year. Several have left for various reasons, some to make homes for Christian husbands. I trust that the Holy Spirit has worked to some degree in each of these fifty-six hearts. I cannot say that all have been saved. Would that I could! Your prayers and my prayers must continue for them.

God has supplied our needs in a wonderful way during this very lean year. The school has been supported entirely by freewill gifts from friends. Perhaps it will interest you to know that we have received for this work \$81.11, 11½¢, or about \$407.29, this year. Our expenses to date have been £78.7, 7 3-0, or about \$391.18 2-5. With shame I confess that I faced this year's work with some trepidation and doubt, having only £1.10, \$3 1-2 balance on hand. The balance now is £3 4 2-10, or \$16.08 2-5 to begin the month. This is for the support of the forty-three now under my care. Often our balance has been lower than this, but every meal has been supplied, every little body clothed and the other needs met and we have never been in debt for a penny. Praise the Lord! He abideth faithful, even when we doubt. What would he not do if we had faith, even as a grain of mustard seed? Yams and corn and gravy are necessities for the body, but it is the souls we long to see saved, the hearts and lives sanctified and made pure by the blood of Jesus.

There are only five more weeks of school this year, then a couple of months free from this daily routine, but there is much work needing to be done during the dry season. The school building and kitchen must be re-roofed, there is more cement work to be done in the dormitory. Another weaving room is badly needed, as the present one is too small for all these girls. Our mud walls fell down this year during the rains and must be replaced. There are many other smaller repairs which should be done. The dry season is building time. Our own dwelling house badly needs repairs. We want to commit these needs to the Lord and ask your prayers that the needs may be met.

One day we were discussing the features, good and bad, of the native girls and at rest hour that day I scribbled off the following verses. The first stanza shows the way that the girls often appear to us when they first come to Oro and the third stanza represents the way they look to us when it is time for them to leave. We learn to love them so much and if the grace of God works in their hearts they are doubly beautiful to us.

An Afric Maiden.

She's nothing but a negro maid,
One of that servile race,
With thick-set lips and flat-set nose,
A heavy, stupid face;
She's bare of foot, bedecked with
beads,
And little else to grace
A form, designed for menial task,
For lowly, humble place
Among the sons of men.

She's "black, but comely," think you not?

"All glorious within,"
The blood of Jesus Christ, her Lord,
Has cleansed her heart from sin.
His "robe of righteousness" she wears

With dignity and grace;
Redeeming love indeed cares nought
For caste, or tribe or race;
And He within her dwells.

A little dark-skinned Sudanese,
With eyes of liquid brown,
A noble brow, smile set with pearls,
And cheeks so soft and round;
Couldn't find a maid more lithesome built

In mansions of renown,
Than this one with her jet-black curls,

To wear, some day, a crown?
She's daughter of the King!

"A woman of Canaan once came to
Jesus and worshipped him saying,
Lord help me."

But he answered and said, "It is not meet to take the children's bread, and cast it to dogs."

And she said, "Truth, Lord; yet the dogs eat of the crumbs which fall from their masters' table."

Then Jesus answered and said unto her, "O woman, great is thy faith; be it unto thee even as thou wilt." Matt. 15:25-28.

The women of Africa are in great need, but so far they have received only a few crumbs. They are thankful for so little and often their simple faith puts us to shame.

We praise the Lord that Elizabeth Yoyin's marriage difficulties have all been cleared up. Soon after we close school she is to be married to a splendid Christian boy. God has surely answered prayer in her behalf. He is rewarding her for her faithfulness. There will be several other girls to start Christian homes early in the New Year. It is the home-life here that needs to be made wholesome and pure. The pagan standards are very low. Only Christ can lift up the womanhood of Africa.

Miss Moulding is again with us after her year of furlough in England. We hear that Miss Dick is on her way back and what a royal welcome awaits her! We are looking forward to a great New Year!

Yours in His happy service,

Josephine Bulifant.

S. I. M. Oro, via. Ilorim N. Nigeria, West Africa.

Dear Aunt Bettie: On May 30, last, the writer called at the bedside of a man who was well into his ninety-third year, and who, while practically confined to his bed through failing bodily strength and although having for some years been impaired in vision and hearing was yet preserved in his mental faculties and general alertness beyond any case, we think, that ever came under our observation. We had known that the man, while having but a slight technical education, was a reader, observer, and a thinker, really an unheralded philosopher. While at his bedside, and after having spoken freely and edifyingly on his prospect in Christ, he gave us, in a simple, graphic way, the following religious incident, or account:

"While I was a boy approaching manhood I found myself one day in a revival service at the old log meet-house. There was a girl of about fourteen years, kneeling at the altar. The congregation having been dismissed, the more interested ones remained, and, gathering about the seeker, began singing the then popular church hymn, 'O How Happy Are They Who Their Savior Obey?' in singing of which I thought not a professor or member of the church, joined. While singing this hymn the girl at the altar was clearly convert-

The Promise Is To You!

By J. Edwin Orr.

10,000 Miles of Miracle—to Palestine, with helpful chapters on the Filling of the Spirit. The human touch is ever present—arriving in Paris with next to nothing, snubbed in the Balkans, apparently stranded in Rumania, stirring meetings in Turkey, prayer in the Tomb of our Lord—A wonderful story of answer to prayer and an assurance that the promise is to all who will receive. Price, 50c.

ed. Her expression and unaffected ecstasy gave unmistakable evidence that she had received the genuine grace of a new birth. Years went by and my wife, a rather aged woman, who having suffered for four years from a paralytic stroke, lay upon her bed evidently approaching the end of her earthly pilgrimage. Being near her she asked if I could sing, "O How Happy Are They?" I started singing the best that I could. She joined with a faint voice, notwithstanding her enfeebled throat and thickened tongue, until her sweet voice growing fainter and fainter, ceased altogether, and at the same time, as it appeared, she ceased to live, the song and spirit going out together. She was the girl I had seen at the altar and so happily converted at the age of fourteen while we sang, "O How Happy Are They?"

D. B. Orr,

Meadowbrook, W. Va.

Dear Aunt Bettie: We live in a world of many strifes and emotions. Our lives are full of hardships, sickness and sorrows. We think our lot is the hardest, yet the other fellow says his life is much harder. Our lives are what we make them. If we say our life is much harder than our neighbor's, then it is our fault. Every waking hour we are pondering what we could or should do next, worrying over many trifling matters. When if taken to the Lord, he could make the rough places smooth but we do not put perfect trust in him.

We need to cultivate the spirit of quietness and confidence. "Thus saith the Lord God, the Holy One of Israel: In returning and rest shall ye be saved; in quietness and in confidence shall be your strength. Therefore being justified by faith, we have peace with God through our Lord Jesus Christ."

For the first twenty years of my life I was without Christ, not wholly, yet without him. I knew in a vague way there was a God. I went to Sunday school, church, prayer meeting, in all was active in any church work. From the very beginning I was taught to be a Christian, yet my teachers failed to stress the most important part, that of putting trust in him, and to relate the events of the Bible as they should have.

My parents separated when I was twelve. There were three others younger than I. My mother and four children lived together from then until about nine months ago. Oh, the many trials, heart-aches and sorrows we bore in that time and are still bearing, but those trials now are nothing since perfect trust in God has made us see that he can take care of us if we would only let him.

In the days of the old suffering, our minds were so engrossed with our troubles and pains that we failed to hear God speaking to us in the seclusion and quietness of our own soul's sanctuary. If we had been in this quiet, listening attitude we could have heard God speaking to us, not to worry or bother about those things; I will take care of you. "O ye of little faith! Take no thought saying, what shall we eat? or what shall we drink? But seek ye first the kingdom of God and his righteousness; and all those things shall be added unto you. Take no thought for the morrow: for the morrow shall take care of itself, and your heavenly Father knoweth ye have need of these things."

It was in this same way that Elijah heard the voice of God speaking to him. It is said that as Elijah stood upon a mount before the Lord, there came a great wind, an earthquake and a fire. Yet the Lord was not in these great exhibitions of power. But Elijah heard the "still small voice" of God speaking to him. It was only be-

cause the prophet had experienced and cultivated the spirit of quietness and faithfulness that he heard God speaking to his soul. Had he been so engrossed in the excitement and stir of nature around him he would not have heard that "still small voice." This is a great lesson for us.

Time went on. We children grew, and thrived somehow. God was taking care of us, even though he knew we didn't love him as we should. "God is our refuge and strength, a very present help in trouble." God is over us all, watching over us and taking care of us. His hand is still upon the helm, and his great purpose is being worked out in the history of this world in all of his dealings with the human family.

I finished high school and business school and yet I had not dedicated my soul to God. The Great One still sits upon his throne. Evil men have done despite to his grace, scoffed and sneered at his love; Satan and his host have waged relentless warfare against all that is pure and holy in the life that is dedicated to the Master. In love and patience has he borne the cross. In the place of those who refused to be his messengers, he has sent others to do his work. Finally, his love conquered me in my twentieth year and I joined his holy band of messengers. How happy I am now, and how life is changed, so much different since I know where and to whom to go when in time of need.

After I listened to God, I too, found out what he wanted me to do. To be a messenger of his; to spread the gospel far and wide so others may depend wholly on him. Still there are many trials and sorrows in life. My sister married an infidel. Mother is out of work, but with brother's job and mine we hope to help her so she can rest now. No news of our father. But we take our troubles to the Lord and he tells us what to do.

And so in view of the divine promises and assurances, let us commit the keeping of our souls unto God as unto one who is true and faithful. We must make a full surrender to him putting away every sin to which his Holy Spirit points in our lives. True we know not what awaits on the morrow, but he knows and will take care of us.

Flossie M. Curtis.
222 North Church St., Cynthia, Ky.

FALLEN ASLEEP

HARRELL.

On December 13, 1935, God saw fit to take from us our dear papa, Willie Battle Harrell, of Sussex county, Va. He was born Sept. 30, 1868. He had been married twice, his first wife being Lula Harrell, of North Carolina. To this union were born four children, three boys and one girl. Two sons and wife preceded him in death. His second wife was Mary Lillie Ferguson of Virginia. To this union were born four children, three sons and one daughter. The daughter preceded him also. He professed faith in Christ early in life and joined the Methodist Church and was a member until his death. He was patient and gentle unto the end. He passed away like a baby falling to sleep. He leaves to mourn his loss his wife, four sons, and one adopted daughter. He was laid to rest Dec. 14, in Harrell's cemetery to await the resurrection.

I miss you so much, dear Papa.
More than tongue can tell.
But I know that our Heavenly Father
Doeth all things well.
I am waiting and trusting to meet
you

On that beautiful shore,
Where there will be no more sickness,
pain and death,
And parting will be no more.

Mary Louise Harrell.

Book Review.

"For Better not for Worse." A Manual of Christian Matrimony, by Dr. Walter A. Maier, Ph.D., Concordia Theological Seminary. The Con-

cordia Pub. House, St. Louis, Mo. 504 pages, \$2.00, postpaid.

Here is a great book. It has more usable data on the marriage relation than I expected to find in one volume. Large as is the volume, the matter of its thirty-seven chapters is stated as briefly as the exigencies of the case would permit.

The author has made the Christian world, and the ministry especially, his debtor. This work is good for everybody and indispensable to all who teach or have to do in forming moral standards. Space is valuable; but I venture to hope that in behalf of stimulating interest in the correct ideals of marriage, that I may be forgiven for giving chapter headings that the rich menu may prompt many to possess this stimulating volume.

Chapter 1. The Church Submits a Marriage Code. 2. Tried and Tested. 3. The Pledge of Multiplied Blessings. 4. The Christ who Cleanses. 5. Sanctified by the Word. 6. The Purifying Sacrament. 7. Chastity Through Prayer. 8. Marriage from God. 9. Sociological Nightmare. 10. The Communistic Sabotage of Marriage. 11. Campus Scoffers. 12. Cultic Zealots of Impurity. 13. Modernism the Dogma of Decadence. 14. The Literature of Lust. 15. Moronic Motion Pictures. 16. Hazards of the New Age. 17. The Best Marriage Age. 18. Beauty Plus. 19. No Dollar Sign Marriages. 20. The I. Q. for Happy Marriages. 21. Mixed Marriages. 22. Pivotal Parents. 23. Those Who Wait—and Wonder. 24. Keep Thyself Pure. 25. Engaged. 26. At the Altar of the Lord. 27. The Blight of Birth Control. 28. Divorce. 29. Elements of Wedded Happiness. 30. Cradle—Career. 31. Back to Domesticity. 32. Family Finances. 33. Own Your Own Home. 34. Quick-sand Counsel. 35. At the Family Altar. 36. The Second Marriage. 37. The Reunion in Heaven. If you are walking in the old paths, and the religion of Paul and Peter is good enough for you, you will be grateful for getting this book.

M. P. Hunt.

FRIENDSVILLE, MARYLAND.

We have just closed our annual revival meeting with great power and victory. It has again been demonstrated that the gospel of Christ forcefully preached will draw the multitudes from far and near. For three weeks the spacious auditorium of our church was filled, sometimes to overflowing. Through snow and rain the crowds came for they knew they would hear a red-hot gospel message delivered with unction and power from on high. Rev. Harry William Blackburn, pastor of our church at Smithville, W. Va., was our evangelist. He is both a singer and preacher of rare ability. This was his second meeting in this church and he drew larger audiences this time than before. More than one hundred were definitely blessed and the whole church was greatly revived and built up. A fine group came into the church and we are hoping for a new day of victory and power.

R. L. Maness, Pastor.

ROUNDHEAD, OHIO.

Since my last report I have seen old-time salvation work done. I was at Newtown, Ohio, at that time, with the Rev. A. P. Smith, D. D. In that

meeting many were blessed, converted, reclaimed and sanctified. One man who had served for years as Superintendent of the Sunday school and as a member of the official board, came to the altar and confessed that he had been hiding behind church membership and morality. He was gloriously saved and baptized with the Holy Ghost. Husbands and wives knelt side by side at the altar and sought the blessing of entire sanctification. Praise the Lord! On the last Sunday morning the pastor baptized six persons and received twelve into the church.

I went from Newtown, O., to Hartford, Ky., where I assisted Rev. E. E. Ashley in a two weeks' meeting. The services were held in our No Creek Church. We found the people divided into two factions over an old road that had been closed since the new highway was built. Some of them were not on speaking terms with each other. We unsheathed the Sword of the Spirit and hearts were cut to the quick. We had some confessing, repenting, shaking hands and asking forgiveness. It had been some time since we had seen people get up during the service, go toward each other, shake hands and weep together. Bless God, the old gospel has not lost its power! "Jesus Christ the same yesterday, and today, and forever." We had a good meeting and left the pastor and people on higher ground and headed toward the New Jerusalem.

I am now with my long time friend and Kentuckian, the Rev. H. D. Cooper. The battle has been hard, but last night the break came and hearts were melted. Two were powerfully blessed at the altar and the whole congregation moved to tears and quickened into new life. Will *The Herald* family make special prayer for us?

Yours for a great spiritual awakening, the conversion of sinners and the sanctification of believers.

E. R. Overley.

TENT AND TABERNACLE REVIVALS.

Harry S. Allen.

Those who have had experience in holding tabernacle meetings know that many more people in a community are reached in this way than when the services are held in the church. There are multitudes who cannot be persuaded to enter a church building, many of whom will readily become regular attendants when the revival services are held under a tent or tabernacle. When definitely converted the prejudice of many is removed and they become faithful supporters of the church services. We had as well acknowledge the fact that our revival work is not reaching the masses of the unsaved and unchurched. The majority of those who join the church during a church revival, when held in the church auditorium, come from the Sunday school and most of them are the teen age children who have been taught in Sunday school classes.

The question comes before us, "Will the masses, the working class, attend revival services held under a tent or tabernacle?" My experience answers, many of them will. In a town of fifteen hundred, last summer we had an attendance upon a tent meeting by actual count of from a thousand to fifteen hundred each night after the meeting had been running four days.

The Gist of the Lesson



By R. A. Torrey, D. D.
Imitators have come and gone, yet for over a third of a century this handy vest-pocket Help to the International Lessons has held a high place in the hearts of Sunday school workers.
Flexible Binding, 35

The Guest of the Soul,

By S. L. Brengle, D. D.

This is a valuable work on the atonement and holy living. . . choice chapters which will sanctify many souls. Commissioner Brengle takes under consideration such subjects as The Trail of Faith Wrought into Experience, Texts That Have Blessed Me, The Blessedness of the Pentecostal Experience, etc. Price, 50c.

Were the results satisfactory? The revival was sponsored by the Chamber of Commerce of the city; at its conclusion after all expenses had been paid, money was left in the treasury of the Chamber of Commerce, and a vote was taken endorsing the revival and favorable to making the revival an annual occurrence. Many souls were saved and added to the churches of the city, people attended for miles around and many came from neighboring towns, the general moral atmosphere of the city and county was purified and the business men felt that they had about the best investment for the money.

In another town of eight hundred people the attendance was even larger than in the case just referred to; as a result, 175 definitely united with the churches of that community. The leading business men said, "Many in whom we were interested and who had never before shown any interest in the church or their souls, were converted and have become members of the churches of our town."

Whether it is the change, the meeting under canvas, the large choir and spirit of expectancy, the very unusualness of the proceeding seems to attract those who never enter a church, and when great crowds come together in that way and unite in the spirit of song and prayer an atmosphere is created that brings conviction for sin and results in reaching a class who could never be won by ordinary methods. Certain it is we must do everything possible to reach the forty and more millions in our country who do not even have their names on a church roll, to say nothing of the millions of church members who mean nothing to God's work as far as having any vital experience is concerned.

I have had experience for the past twenty years in conducting tent and tabernacle revivals. Wherever a number of preachers in a town or even one pastor catches the vision and will write me I will bring my tent and lay siege to the stronghold of the devil and a mighty work may be realized through prayer, personal work and earnest preaching of the Word. Wherever a number of laymen see the need and want such a revival, at their call I will bring my tent and have faith to believe that God will bless, to the end that many will be saved and the cause of Christ strengthened. If, after reading this article, you feel impressed that your community needs such a revival, write me at 4414 Abbott Ave., Dallas, Texas, and I will be glad to correspond with you relative to the same.

I am the Lord, I change not. Mal. 3:6.

SUNDAY SCHOOL LESSON

BY O. G. MINGLEDORFF.

Lesson V.—February 2, 1936.

Subject.—Jesus Enlists Helpers.
Luke 5:1-11, 27, 28.

Golden Text.—And when they had brought their ships to land, they forsook all, and followed him. Luke 5:11.

Practical Lesson.—Christ needs our help in the extension of his Kingdom.
Time.—Early in A. D. 28.

Place.—The vicinity of Capernaum.

Parallel Accounts.—Matt. 4:18-22; Mark 1:16-20; 2:14, 15.

Introduction.—Jesus Christ came, not to condemn the world, but to save sinners; and he chose to do that work through human helpers. Some tell us that he saw that the work was too big for one, even himself, and that he decided to use men. I do not believe that statement. That was his plan and purpose from the beginning. Every Christian must be, as far as possible, a co-worker with Christ; but, in a larger and fuller sense, he calls some to do special work. All the early Christians were not called to be apostles; but when the persecution that martyred Stephen arose, the Jerusalem Christians were driven out of the city; and wherever they went they carried the good news of salvation. So should it be now—we should all be messengers for our Lord.

Be careful to keep up the chronological connection. Immediately after the effort made in Nazareth to murder Jesus, he went down to Capernaum. (See Luke 4:31). Our lesson for today finds him in that city.

Don't make the mistake, as some do, of supposing that the apostle accompanied the Master for three and a half years. In the first chapter of John we read of his calling about half a dozen men to follow him; but they did not follow him regularly till some months later, but returned to their boats and nets on the Sea of Galilee. With the renewed call in today's lesson they left all and followed him constantly till he came to the cross. This call, however, included some, as it did Matthew, who were not chosen in the first call.

A definite call to become a co-worker with Jesus Christ for the souls of men is about the greatest honor that God can confer on a human being. I am not thinking of sham honors that men confer upon one another, but of the honors that come down from heaven. We think it high praise for one to be king of England, or president of the United States of America; and it is high honor as men count high honors; but when compared with being a minister of the Gospel of Jesus Christ, such honors remind one of comparing genuine diamonds with pebbles of cut glass. Such honors perish with the using; but a true co-worker with Christ has an everlasting crown awaiting him in glory. Thank God, an earthly ruler may have such a crown laid up for him in heaven; but when earthly crowns are but dust Bud Robinson will be wearing one that will outlast and outshine the stars. Earth can confer no title that will last beyond one's dying hour. One grows weary of these perishing baubles; and the heart cries for eternal riches. I had almost forgotten—there are two things, either one of which

one may carry with him into eternity: Holiness and Sin. Death renders both of them everlasting. The latter spells Hell; the former spells Heaven. "Quo Vadis?" Time is short. Eternity is long. You are making a perilous journey. No one can make it more than once. "Watch your step. Safety first." Heaven is cheap at any price. Hell is costly at any price.

The context lying between the lesson of last Sunday and this of today should be carefully read. It is rich in miracles. When its labors ended Jesus stole away to a desert place, I suppose for rest and prayer. Much praying is needed before one undertakes a heavy task; and following it there should be a time of rest and relaxation. Both are necessary, if one is to work well. The Master has left us the example.

Comments on the Lesson Text.

1. As the people pressed upon him.

—Men are the same in all ages and in all lands. When they are excited they become a mob. These were bent on hearing the word of God. He stood by the lake of Gennesaret.—On the shore of the Sea of Galilee.

2. Boats standing by the lake.—At the edge of the water, either anchored or tied to some object on the shore. The fishermen were gone out of them, but were not far away.

3. Which was Simon's.—Simon Peter's boat. He had Simon move the boat a little space from the shore so that the people could not crowd him. Note that the Master sits down again to teach the people, just as he did in the synagogue in Nazareth. This was the common position of one who was teaching at that time among the Jews. Standing would have been very fatiguing to the Master when he sometimes taught for several hours at a time.

4. Launch out into the deep, and let down your nets for a draught.—O that the Church could hear a call like that now. Multitudes of preachers are frittering away golden opportunities "playing preach" to a lot of empty pews—just a handful of adults sitting here and there. Jesus said, "GO!" But we have changed the order into "come," with so little emphasis that we don't seem to care whether they come or not. It might be a good thing to burn down a lot of our fancy churches, and send the people out to win souls for the Master. We sing with a gusto: "Will there be any stars in my crown when at evening the sun goeth down?" Not unless we win them. I'm wondering if an empty crown will be possible.

5. We have toiled all night, and have taken nothing.—Have you labored a long time, but gathered in no souls? Then follow Peter's example. At thy word I will let down the net.—Call on God for the Holy Ghost, and when he is come get him to tell you when and where to let down the net. He knows where the fishing is good. He may send you through mud and brush and thorns to strange waters; but you will get some good fish.

6. They inclosed a great multitude of fishes: and their net brake.—A few times in life I have seen the net break. Once when an old saint was preaching at a camp meeting in the northern

part of Georgia "the net brake," and the fish were scattered all over the place. Once in a camp meeting at Ferndale, Wash., our net gave way and spilt good fish all over the big tabernacle. To speak in plain words, we had twenty altar services all going at the same time. I'd love to see the net break a few more times.

7. They beckoned unto their partners, which were in another ship.—That was fine, as Uncle Buddie would say. If you Methodists find that you have caught so many fish that your net is breaking, why not beckon to the Presbyterians, the Nazarenes, or some other fishermen, to come over and help you to bring them to land and get them cleaned? Don't be stingy, or jealous about it; there are enough uncaught fish to fill all the ships to sinking.

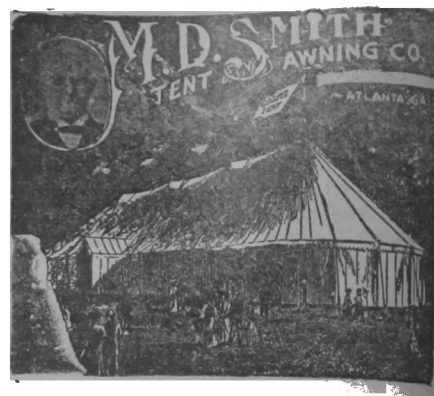
8. When Simon Peter saw it.—I like Brother Peter. He was impulsive, and I rather suppose he is yet; but he was brim full of vim. Moving impulses moved him all over. Such a man could live for Christ and die for Christ. I don't think Jesus has much use for mollicoddles. When Peter saw that big netful of fish, he felt mean. "Depart from me; for I am a sinful man, O Lord." It is a mighty good thing for one to see himself once in a while; and to see himself just as he is. I saw myself some days ago; and have been afraid to look in the mirror ever since. Don't criticise me, but look at yourself. Sam Jones said once that 25 years before that date he got a good look at Sam Jones, and had never had any respect for him in after years. That sounds like Paul saying that all he had by nature was refuse when he wanted Christ.

9 and 10. Fear not; from henceforth thou shalt catch men.—Simon Peter with his partners and all the multitude was amazed at the big catch. Haven't you seen an astonished multitude when some little insignificant preacher, almost unnoticed by the higher-ups, cast in the gospel net and gathered in a great multitude of souls? I saw Moody draw the net when it was so full that it made the eyes of some big doctors fairly bulge with astonishment. Why can't we do that? Well we might, if we would put on some new bait and fish in well-stocked waters. But be it forever published abroad, that fish will not bite much at naked hooks. Peter became a great fisher of men.

11. They forsook all, and followed him.—Why not? they had found a bigger job than catching fish out of Lake Gennesaret. Immortal souls outclass fish. May I add that to be a good fisherman for souls one must make that the business of life. That must be his business; although sometimes, like Paul, he may have to make tents to defray expenses. An old cobbler said his business in life was to serve the Lord, but he was mending shoes to pay expenses. After all, serving God is our one business in any world. Other things can pass; but that cannot.

27 and 28. Read the context, and keep up the connection. These two verses give us the call of Levi to apostleship. This was Matthew who wrote the first gospel. He collected no more taxes for the Romans after Jesus said to him: "Follow me." That was a great day for him.

This is a great lesson, because it suggests so much to us. No greater day can ever come to one of us than



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that one on which we hear and obey the Savior's call to follow him. That settles time and eternity for us. Have you obeyed his loving call: "Come unto me, all ye that labor and are heavy laden, and I will give you rest?" Maybe you have broken down at the second part of the call: "Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light."

REVIVALS!

We closed the old year with a revival meeting in the Methodist Church at Albion, Ind. Rev. B. D. Nysewander, the pastor, advertised, prayed, visited and did personal work from house to house to make the revival a success. The church was strengthened, edified and greatly helped. Souls prayed through at the altar. We ran the meeting within three days of Christmas. The cold weather and the Holiday season reduced the crowds, yet notwithstanding all hindrances a real victory for the cause of Christ was won.

We are now in a revival in Randolph Friends' Church near Ridgeville, Ind. These "Quiet" Quakers are more like sanctified earthquakers. Rev. Parker Husseilton, an active, wide-awake, deeply religious young man, is the pastor. By the help of God we are expecting a great spiritual awakening and a soul-saving campaign. We will go from here to the Columbia M. E. Church, Cincinnati, O., with Rev. J. Enos Windsor for a revival. Pray that God will make this the best year of our evangelistic ministry. We must have a great religious revival throughout the nation!

Yours in Christ,

Andrew Johnson.

REJOICE WITH US.

It has been some time since we reported but we believe you will rejoice with us in the heaven-bestowed blessings which are being so blessedly enjoyed at People's Bible School, here in Greensboro, S. C. Not in the history of this school have we known such divine favor and wide prosperity. Our student body could hardly be surpassed. Not a black sheep in the whole group. All saved, all in earnest about their work, many of them called to preach and sing and some for the mission fields. A deep sense of God's presence seems to sober and stir each one of them. Nine denominations are represented in this student body, yet our school is undenominational. We are too busy fueling the fire of divine love to dampen the atmosphere with the bones of dead, derisive issues and creeds. God is undertaking in a blessed manner, materially and spiritually.

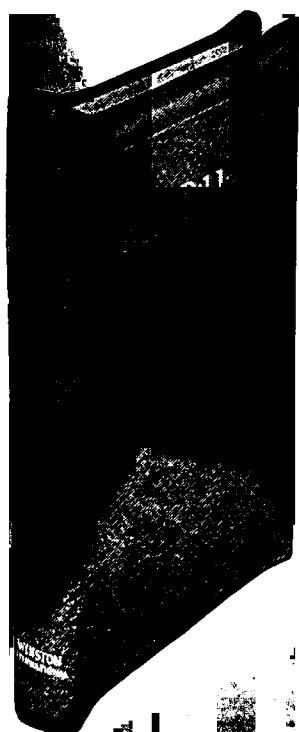
A new site has been secured three miles from the present school plant. By next fall we trust to be prepared to care for a much larger group than now. In every direction churches of various denominations are opening doors for our workers to give out the Word of God in their churches. Last summer our evangelistic teams went in every direction winning souls and glorious were the reports from the victories they witnessed. The old-time religion is what millions of hearts are longing for. Keep us in prayer that we may know and obey his will.

Your Christian brother,

Jim H. Green.

Wanted—Unincumbered, healthy, sanctified man and wife who can care for pecan orchard, do light farm work, and do Christian work on Sabbath and spare time during week. Good references wanted.—Mrs. O. C. Mingle-orff, Blackshear, Ga.

R. H. Vinson has recently moved to Wilmore, Ky., and is available for meetings as songleader. The brethren



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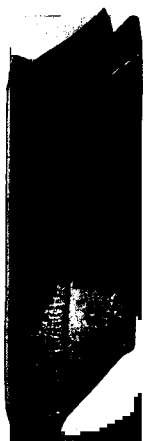
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vid, the 'son of Ā-brā-hām.
2 Ā-brā-hām begat I'saac; and I'saac
begat Jā'cob; and Jā'cob begat Jū-
das and his brethren;

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whom he has helped speak highly of his work. I am glad to speak a word of commendation for him, having known him for many years.—Jordon W. Carter.

SPECIAL NOTICE!

Evangelist J M. Hames has one open date for a camp the last two weeks of August. You can get in touch with him by writing him at his home address, Greer, S. C.

NOTICE!

Rev. George C. Wise, 1169 Bresee Ave., Pasadena, Calif., is entering the evangelistic field and will be in a revival at El Paso, Tex., from January 29 to February 2. He has been pastor of a church in Pasadena for nine

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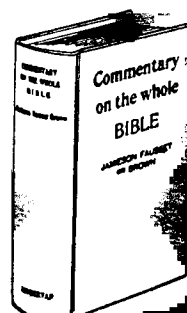
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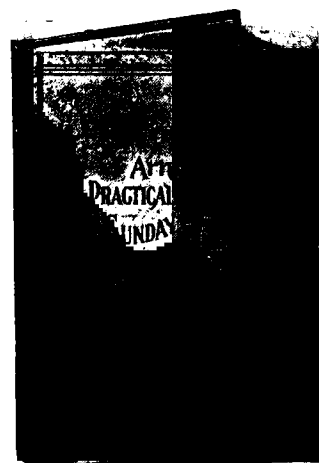
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The hints to teachers, illustrations, blackboard exercises, questions, maps, etc., make this popular help a good all-round commentary. Mrs. H. C. Morrison uses it, and commends it most highly. Price \$1.

Tollesboro, Tollesboro, Feb. 9, A.M.
Helena, Helena, Feb. 9, P. M.
Sharpsburg and Bethel, Bethel, Feb. 16, A. M.

Tilton, Nepton, Feb. 16, P. M.
Carlisle, Feb. 19, P. M.
Oxford, Feb. 22, P. M.
Paris, Feb. 23, A. M.
Hutchison, Feb. 23, P. M.

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years, but feels called to do evangelistic work. He is the son-in-law of Rev. Bud Robinson.

Had good meeting at Darrouzett, Tex., and am now having happy beginning here, Central Ave., Church, Athens, Ohio.—Jordon W. Carter.

Choose you this day whom ye will serve. Joshua 24:15.

CARLISLE DISTRICT—KENTUCKY CONFERENCE SECOND ROUND.

Vanceburg, Garrison, Jan. 26, A. M.
Hillsboro, Poplar Plains, Jan. 26, P. M.
Moorefield, Cassidy, Feb. 2, A. M.
Saltwell, Saltwell, Feb. 2, P. M.
Ruddles Mills, Ishmael's, Feb. 8, A. M.

EVANGELISTS' SLATES.

ARTHUR, E. J.
(Kenton, Ohio)
Rudolph, Ohio, Feb. 9-23.

BARNARD HILMAN
(Song Evangelist, 1130 E. Grand Ave.,
Nashville, Tenn.)
Pittsburgh, Pa., Jan. 14-26.
Akron, Ohio, Jan. 28-Feb. 9.

BRASHER, J. L.
(Attalla, Ala.)
Windfall, Ind., Feb. 9-March 1.
Brewton, Ala., March 8-22.
Boaz, Ala., April 28.
Knapolis, N. C., May 24-June 7.
Arlington, Tex., June 18-28.
Bentleyville, Pa., July 9-19.

BECK BROTHERS.
(1019 So. 4th St., Louisville, Ky.)
Albany, Ky., Jan. 15-Feb. 5.
Lansing, Mich., Feb. 9-23.
Dellwood, Wis., Feb. 26-March 15.
Indianapolis, Ind., March 1-15.

BEERY, J. A.
(3720 So. Wigger St., Marion, Ind.)
Yale, Mich., Jan. 5-26.
Englewood, Ohio, Jan. 28-Feb. 16.
Shamburgh, Iowa, Feb. 19-March 8.
Kitchner, Ont., March 15-29.
Frankfort, Ind., April 1-10.

BLACK, HARRY
(Newsboy Evangelist, Holiness-Propheti-
cal Evangelism, 511 Coleman Ave.,
Los Angeles, Calif.)

BUDMAN, ALMA L.
(Muncy, Pa.)
Williamsport, Pa., Jan. 12-26.
Flemington, Pa., Jan. 27-Feb. 9.

BUSH, RAYMOND L.
(P. O. Box 45, Sebring, Ohio)

BROWN, R. D.
(Jamestown, Tenn.)
Ironton, Ohio, Jan. 6-22.
Oak Hill, Ohio, Jan. 23-Feb. 13.

CALLIS, O. H.
(409 N. Lexington Ave., Wilmore, Ky.)
Boaz, Ala., Jan. 26-31.
Rock Island, Ill., Feb. 3-16.
Granite City, Ill., Feb. 17-March 1.
East Alton, Ill., March 2-15.
Hamlin, Tex., March 22-April 5.
Greensburg, Ky., April 12-26.

CARNES, B. G.
(Wilmore, Ky.)
Science Hill, Ky., Jan. 19-Feb. 16.
Winchester, Ind., Feb. 17-March 1.

CARTER, JORDAN W.
(Wilmore, Ky.)

CAROTHERS, J. L., AND WIFE.
North Avondale, Colo., Jan. 26-Feb. 9.
McDowell, Kan., Feb. 26-March 13.

CHURCH, JOHN R.
(Conf. Evangelist, 636 S. Green St.,
Winston-Salem, N. C.)
Newport, R. I., Jan. 13-26.
Augusta, Ky., Feb. 9-23.
Wilmington, N. C., March 1-13.
High Point, N. C., March 15-27.
Walkertown, N. C., March 29-April 10.

CLEVENGER, FRED, AND DAUGHTER.
Epsom, Ind., Jan. 20-Feb. 9.
French Lick, Ind., Feb. 12-March 1.
Farmland, Ind., March 8-22.

COCHRAN, HERMAN L.
(Fort Worth, Texas)
Fairview, W. Va., Jan. 20-Feb. 2.
Kenova, W. Va., Feb. 3-16.
Grayson, Ky., Feb. 17-March 1.

COLEN, B. H.
(Elnora, Ind.)

COUCHENOUR, H. M.
(240 Grove Ave., Washington, Pa.)
Selhyport, Md., Jan. 13-26.
Hendricksburg, Ohio, Jan. 26-Feb. 9.
Wooster, Ohio, Feb. 10-23.
Washington, Pa., Feb. 24-March 8.

COX, DORSEY M.
(1148 Bristol Terrace, Akron, Ohio)
Greenville, Pa., Jan. 5-26.
Indiana, Pa., Jan. 27-Feb. 16.

COX, W. R.
(712 Silver Ave., Greensboro, N. C.)
Grand Rapids, Mich., Jan. 17-26.
Hamilton, Ont., Feb. 2-26.
Cedarville, N. J., March 1-15.
West Chester, Pa., March 22-April 5.
Washington and Philadelphia District
Assembly, April 7-10.
Flint, Mich., April 12-26.

CROUCH, EULA B.
(Evangelist and Children's Worker, Law-
renceville, Ill., Rt. 1)
Xenia, Ill., Jan. 5-26.
Beaver Creek, Ill., February.

CROUSE, J. BYRON
(Rt. 3, Box 478, Greensboro, N. C.)
Nov. 27-Dec. 10, Indiana, Ohio, Kentucky.

CUNNINGHAM, MOODY B.
(Box 2372, DeSoto Sta., Memphis, Tenn.)
Greenville, Tex., Jan. 5-26.

DAVIDSON, OTTO AND WIFE
(Bladensburg, Ohio)

DECKER, WALTER REED
(Song Evangelist, Centerville, Pa.)

DICKERSON, H. N.
(2608 Newman St., Ashland, Ky.)
Richmond, Ky., Feb. 2-16.
Charleston, W. Va., Feb. 18-March 1.

DONOVAN, JACK
(1259 S. 1st St., Frankfort, Ky.)
St. Petersburg, Fla., Jan. 19-March 1.
Hopton, Okla., March 29-April 12.

Jackson, Ohio, April 19-May 3.
Lansing, Mich., May 10-24.
Sault Ste Marie, Mich., June 7-28.
Pittsburgh, Pa., July 5-19.
Brookville, Pa., August 16-30.
Sykesville, Pa., Sept. 6-20.
Frankville, Pa., Sept. 27-Oct. 11.
Hamilton, Ind., Oct. 18-Nov. 1.

DUNKUM, W. B.
(1353 Hemlock St., Louisville, Ky.)
Lafayette, Ind., Feb. 9-March 1.

EDWARDS, WESLEY G.
(415 Kendall Ave., Los Angeles, Calif.)
Time taken until Spring, 1936.

FERGUSON—CSEHY EVANGELISTIC PARTY.
(Dwight H. Ferguson and his Csehy Mu-
sical Messengers, Cardington, Ohio)
Dayton, Ohio, Jan. 21-Feb. 9.
Akron, Ohio, Feb. 12-March 1.
Cranford, N. J., March 4-15.
Lancaster, Pa., March 17-29.
Brocton, Mass., April 1-19.
Portland, Maine, April 22-May 3.

FLEMING, BONA.
(2952 Hackworth St., Ashland, Ky.)
Hattiesburg, Miss., Jan. 14-26.
Pittsburgh, Pa., Feb. 3-8.
Chillicothe, Ohio, Feb. 9-23.
Newport, Ky., Feb. 24-March 8.
Muncie, Ind., March 9-22.
Muskogee, Okla., March 24-April 5.
Indianapolis, Ind., April 13-26.
Holiday Cove, W. Va., April 28-May 10.
Coshocton, Ohio, May 12-26.

FLORENCE, L. O.
(208 So. Walnut Ave., Wilmore, Ky.)
Irvine, Ky., Jan. 6-26.

FOSSIT, D. W. AND WIFE.
(1039 E. Kentucky St., Louisville, Ky.)
Nedrow, N. Y., Jan. 21-Feb. 9.
Indianapolis, Ind., Feb. 19-March 8.
Bluffton, Ind., March 10-29.

FOWLER, W. C.
(722 Madison Ave., Cambridge, Ohio)
Lawrenceville, Ill., Jan. 19-Feb. 2.

FUGETT, C. B.
(2613 Newmain St., Ashland, Ky.)
Columbus, Ohio, Jan. 14-26.
Winchester, Ind., Jan. 29-Feb. 9.
Miami, Fla., Feb. 12-23.
Atlanta, Ga., Feb. 24-March 8.
Lansing, Mich., March 15-29.

GADDIS-MOSER EVANGELISTIC PARTY
(Olivet, Ill.)
Charleston, W. Va., Jan. 13-28.
Columbia, S. C., Jan. 27-Feb. 9.
Brent, Ala., Feb. 12-16.
Washington, Ind., Feb. 20-March 1.
Harrisburg, Ill., March 3-22.

GOODMAN, M. L.
(Tonia, Mich., 408 1/2 W. Wash. St.)
Indianapolis, Ind., Jan. 26-Feb. 9.
Grand Rapids, Mich., Feb. 16-March 1.
Detroit, Mich., March 15-29.
Gloversville, N. Y., April 5-19.
Binghamton, N. Y., April 20-25.

HAMES, J. M.
(Greer, S. C.)
Carmel, Ind., Jan. 20-March 1.
New Castle, Ind., March 2-22.
Allentown, Pa., March 29-April 12.
Johnstown, Pa., April 13-26.
Ephrata, Pa., April 27-May 3.

HINMAN, MRS. RUBY J.
(Children's Worker, Pianist, Independence,
Ohio)

HODGIN, G. ARNOLD
(1804 Washington Blvd., Chicago, Ill.)
Alum Creek, Ohio, Jan. 19-Feb. 2.
Tecumseh, Mich., Feb. 16-March 1.
Mt. Pleasant, Ohio, March 8-22.
Newport News, Va., March 29-April 12.
Pomona, N. C., April 19-May 3.

HORTON, NEAL
(Mountaineer Evangelist, Rineyville, Ky.)
February—reserved.
Albany, N. Y., March 1-15.
North Troy, N. Y., Mar. 22-April 5.
North Troy, N. Y., March 22-April 6.

HUSTON, R. D.
(212 Maple Ave., Wilmore, Ky.)
Mt. Carmel School, Jan. 25-Feb. 9.
Open date, Feb. 10-24.
Niangua, Mo., March 28-April 12.
Bryantville, Ky., April 15-May 3.

HOOPER, L. S.
(Tionesta, Pa.)
Birmingham, Ala., Feb. 4-16.
Macon, Ga., Feb. 19-March 8.
Pekin, Ill., March 15-April 5.

HUDNALL, W. E.
(613 E. 37th St., Savannah, Ga.)
Eldorado, Ark., Jan. 16-30.

HUFFMAN, J. A.
Los Angeles, Calif., Jan. 1-12.
Huntington Park, Calif., Jan. 20-26.
Los Angeles, Calif., Jan. 27-Feb. 2.
Pasadena, Calif., Feb. 3-9.
Reedley, Calif., Feb. 11-March 1.

HUFFMAN, JOHN A.
(302 Morton Blvd., Marion, Indiana)
Sycamore, Ohio, Jan. 26-Feb. 16.
Aylmer, Ont., Feb. 23-March 8.
Listowel, Ont., March 15-29.
Open date, April 5-19.
Washingtonville, Ohio, April 26-May 17.
Open date, May 24-June 7.
Winona Lake, Ind., June 12-19.
Lincoln, Neb., June 19-28.

HUMMEL, ELLIS
(Cincinnati, N. Y.)
Wellsburg, N. Y., Jan. 19-Feb. 9.

JENKINS, ROSCOE
(Carrollton, Ky.)
Plainville, Ind., Jan. 13-26.
Needham, Ind., Jan. 27-Feb. 9.
Burnes City, Ind., Feb. 10-23.

JOHNSON, ANDREW
(Wilmore, Ky.)
Ridgeville, Ind., Jan. 5-26.
Cincinnati, Ohio, Feb. 2-17.
Springfield, Ill., Feb. 19-March 4.

KINSEY, MR. AND MRS. W. C.
(Singers and Young People's Workers,
Rt. 3, Richmond, Ind.)
Pittsairn, Pa., Feb. 9-March 9.

KUTCH SISTERS.
(Singing and Playing Evangelists, 707
Lehman St., Lebanon, Pa.)
Joe, Pa., Jan. 19-Feb. 2.
Palmyra, Pa., Feb. 3-16.
Sunbury, Pa., Feb. 17-March 1.
Seven Points, Pa., March 2-8.
Lebanon, Pa., March 9-22.

LEWIS, M. E.
(Engineer-Evangelist, 421 So. 16th St.,
Terre Haute, Ind.)
Medford, Ore., Jan. 19-Feb. 2.
Salem, Ore., Feb. 9-23.
Portland, Ore., March 1-15.
Woodstock, Ill., March 22-April 5.

LEWIS, M. V.
Shipman, Ill., Feb. 16-March 1.
West Graham, Va., March 29-April 12.

LEWIS, RAYMOND
(Song Evangelist, 316 Euclid Ave., Van
Wert, Ohio)
Hamlet, Ind., Jan. 13-26.

LINCICOME, F.
(Gary, Ind.)
Ambridge, Pa., Jan. 21-Feb. 2.
Wilkesburg, Pa., Feb. 3-16.
Canton, Ohio, Feb. 17-March 1.
Battle Creek, Mich., March 8-22.

LOWMAN, J. WARREN
(Box 916, Bethany, Okla.)
Marion, Ohio, Jan. 13-26.

LYON, REV. AND MRS. OSCAR B.
(New Albany, Pa.)

MARTIN, E. C. AND PEARL
(146 King Ave., Columbus, Ohio)
Richmond, Ind., Feb. 2-16.
Charleston, W. Va., Feb. 18-March 1.
Morristown, Ind., March 4-15.
St. Bernice, Ind., March 16-29.

MATHIS, I. O.
(2923 Troost Ave., Kansas City, Mo.)
Ironton, Ohio, Jan. 24-Feb. 12.
Collingsdale, Pa., Feb. 4-16.
Manchester, Conn., Feb. 23-March 8.
Lynn, Mass., March 10-22.
Cleveland, Ohio, March 24-April 5.

MCCOMBS, CLYDE AND SON.
(Preacher, Cornet, Euphonium and Xylo-
phone, 2421 Dillman St., Terre Haute, Ind.)

McGHEE, ANNA E.
(280 So. Firestone Blvd., Akron, Ohio)

MILBY, E. CLAY
(Greensburg, Ky.)
Rock Island, Ill., Feb. 2-16.
Granite City, Ill., Feb. 17-March 1.
East Alton, Ill., March 2-15.
Hamlin, Tex., March 22-April 5.

MILLER, JAMES.
(Indianapolis, Ind.)

MILLS, CLARENCE L.
(Singer, Children's Worker, Chalk Artist,
1645 S. 11th St., Lincoln, Nebr.)

MINGLEDORFF, O. G.
(Blackshear, Ga.)

MORROW, HARRY W.

OVERLEY, E. R.
(54 W. Central Ave., Delaware, Ohio)
Effingham, Ill., Jan. 19-Feb. 9.
Whiteland, Ind., Feb. 9-March 1.
Zanesville, Ohio, March 2-22.
McComb, Ohio, March 23-April 12.
Paint Lick, Ky., April 13-May 3.

PARKER, J. R.
(415 North Lexington Ave., Wilmore, Ky.)
Gorham, Ill., Jan. 5-26.

PAUL, JOHN
(University Park, Iowa)

QUINN, IMOGENE
(609 N. Tuxedo St., Indianapolis, Ind.)
Rosiclar, Ill., Jan. 26-Feb. 9.
Unionville, Mich., Feb. 16-March 1.

REID, JAMES V.
(2012 Meadowbrook Drive, Ft. Worth, Tex.)
Panama, Guatemala, Cuba, Jan. & Feb.

REES, PAUL S.
(1400 E. 78th St., Kansas City, Mo.)
Bluffton, Ind., Jan. 26-Feb. 2.
Ft. Wayne, Ind., Feb. 4-16.

REIDOUT, G. W.
(Pentecostal Publishing Co., Box 774, Lou-
isville, Ky.)

ROBERTS, T. P.
(321 Belview Ave., Wilmore, Ky.)

ROEBUCK, L. H.
(Evangelist and Musician, Bentonville, O.)

ROSS, ARTHUR I.
(464 Ridge Ave., Lakewood, N. J.)
Saratoga Springs, N. Y., Jan. 23-Feb. 5.

SANFORD, E. L. AND WIFE.
(Lexington, Ky. Gen. Del.)
Sparr, Fla., Jan. 24-Feb. 9.
Lakeland, Fla., Feb. 10-16.

SHELHAMER, EVERETT E.
(1810 Young St., Cincinnati, Ohio)
Forestville, N. Y., Jan. 14-Feb. 2.
Yorkshire, N. Y., Feb. 4-March 19.
Lewistown, Pa., March 22-April 6.
Marcus Hook, Pa., April 12-26.
Binghamton, N. Y., April 28-May 13.

SHELHAMER, JULIA A.
(God's Bible School, Cincinnati, Ohio)

SCHULTZ, MR. AND MRS. STANLEY
(Gospel Singers and Children's Workers,
932 Butler St., Toledo, Ohio)
Open dates.

STRAIT, REV. AND MRS. CHAS. A.
(Shaftsbury, Michigan.)

STUCKY, N. D.
(1314 Findlay St., Portsmouth, Ohio)
Ann Arbor, Mich., Feb. 2-16.

THOMAS, JOHN
(Wilmore, Ky.)
Cincinnati, Ohio, Jan. 17-26.
Steubenville, Ohio, Feb. 2-16.
Akron, Ohio, Feb. 17-March 1.
Warren, Ohio, March 2-15.
Warren, Pa., March 22-April 5.

TULLIS, W. H.
(Loyalton, So. Dak.)

TRYON, J. C. AND DOROTHY
(446 So. Vassar, Wichita, Kan.)
Oberlin, Kan., Jan. 21-Feb. 9.
Lawton, Okla., Feb. 11-March 1.
Ford, Kan., March 8-22.

VANDALL, N. B.
(303 Brittain Rd., Akron, Ohio.)
Lansing, Mich., Jan. 21-Feb. 2.

WILSON, D. E.
(2040 Euclid Ave., Schenectady, N. Y.)
Philadelphia, Pa., Jan. 21-Feb. 5.
Detroit, Mich., Feb. 9-23.
Trenton, N. J., March 1-15.
Wichita, Kan., March 22-April 12.

WHITLOCK, WM. E.
(East Washington St., Upland, Ind.)
Open dates.

WIREMAN, C. L.
(382 S. Main St., Winchester, Ky.)
Meadville, Pa., Jan. 23-Feb. 9.
Orchard Park, N. Y., Feb. 10-26.
Rochester, Pa., March 7-29.
Cleveland, Ohio, March 30-April 11.

WOOD, MR. AND MRS. IRA L.
(Song Evangelists.)
Englewood, Ohio, Jan. 26-Feb. 16.
Pontiac, Mich., Feb. 23-March 15.

WOODWARD, GEORGE F.
(Artist, Evangelist, 122 W. Barnard, West
Stroudsburg, Pa., Jan. 26-Feb. 9.
Washington, D. C., Feb. 10-23.
Lock Haven, Pa., Feb. 28-March 15.
Millville, N. J., Mar. 22-April 5.

GOOD MEETINGS.

We were invited to Glasgow, Ky., for a meeting in a little Mission by Brother Ed Bryant, of the Nazarene Church. Our crowds were good and a number prayed through to victory. There were seven at the altar the last service and all were blessed. Brother Bryant and wife brought messages of song and were faithful workers. May the Lord richly reward them for their efforts.

We went from Glasgow to Burkesville, Ky., forty miles from the railroad on the Cumberland river, a beautiful little city with four churches. This meeting was conducted in the new courthouse, which was kept comfortable by County Judge Wells and Jailer Garner. This is one of the most beautiful courthouses in the state. The pastor of the Methodist Church, Rev. C. E. Perkins, was a real brother and worked, sang and prayed during the revival. Rev. Kirby Smith pastor of the First Christian Church, assisted all he could and preached for us one night, to the delight of all, as did Brother Perkins. May God bless these pastors.

One Sunday afternoon seventeen of the substantial people of the town came to the altar; some were converted, some reclaimed and others sanctified. We made many friends. Judge Wells and a number of the Christian Church never missed a service. The good people sent Mrs. Beck a nice donation just before Christmas. God grant that many who asked for prayer may be blessed in their souls. We go to Michigan in February and to Wisconsin in March.

The Beck Brothers.
1019 S. Fourth St., Louisville, Ky.

But let patience have her perfect work, that ye may be perfect and entire, wanting nothing. James 1:4.

OUR SADDLEBAGS PREACHER.

Rev. J. R. Marrs is the preacher at Woodlawn Church, Owensboro, Ky. Within ten feet of the pulpit may be found his saddlebags, an equipment of that bi-lingual preacher of the years ago. In one side was the Bible, of which Book one may never learn enough; and in the other were the books that are the tools of the preacher's craft, the "parchments," that Paul especially wanted Timothy to bring him, as well as his cloak to keep him warm in that prison cell.

I suspect Paul would rather have had his books than his comfort. I know "Bob" Marrs would. He's never happier than when teaching and talking about the Book. Reading is the only unpunished vice. We wonder if Paul, "speaking with the tongues of men and of angels," was more eloquent than the "Knight of the Saddlebags" with his books of men and his Bible from heaven?

James R. Marrs has been a traveling preacher for 25 years, and this article is to remind you of his semi-jubilee. He came from "Temple Hill," and if not the same hill David found expedient to fortify, he is nevertheless a "hilltop" preacher. He's a saddlebags preacher, too. His steed's a "Chevy," yet he likes to linger long with Jacob at the "Ford" of Jabbok, with Joshua at the "Ford" of Jordan.

He's a saddlebags preacher because he tries to get his flock to read the church press. The intelligent, spiritual churchman must be weaned from milk to meat. He's a saddlebags preacher because he can go to places where the crowd can't reach—the highways and the byways. He's a saddlebags preacher, and we like him.

M. H. Newton.
Owensboro, Ky.

NOTICE!

to the Readers and Subscribers on the Special Offer of The Pentecostal Herald.

I am urging the people who subscribed for The Pentecostal Herald to fall on their special offer to renew their subscription. If there was ever a time when our homes and families needed the teaching of The Herald it is today. Read the strong Editorials of Mr. and Mrs. H. C. Morrison, Dr. G. V. Ridout's articles, Dr. Z. T. Johnson's letters and the contributions of the richest and best minds in America. The Boys and Girls' Page and the fine Sunday School review are splendid. With worldliness, corruption, crime and unbelief rampant, and seemingly little to restrain such, we need a church paper rooted and grounded in the fundamental teaching of the Bible. We secured many subscribers on the special offer last summer and I hope and pray they will all renew.

J. B. Kendall.

VAN WERT, OHIO.

The First Friends Church of Van Wert, Ohio, has recently experienced two weeks of revival gracious in its effects. Jesus Christ was uplifted as we are able to save to the uttermost. The leadership of the Holy Spirit is recognized, and God was honored. The attendance was large, even to filling the seating capacity of the building. Other churches of that sec-

tion of the city co-operated, laying down their own night services.

Rev. O. H. Trader, pastor, who had so well prepared the way, presided throughout. Rev. S. E. Durbin directed the singing, and Rev. O. O. Lower, the intercession. Still other churches, pastors, evangelists, and singers attended, rendering helpful service. The North-west Ohio Association for the Promotion of Holiness gave loyal support.

Rev. Bona Fleming, from Ashland, Ky., was the evangelist. He preached a rugged gospel, orthodox, and in the demonstration of the Spirit and power. His unfailing courtesy and brotherly-kindness made it easy for the churches to co-operate, and his sincerity and love for souls appealed to the unsaved.

The altar responses were large, and the victories decisive, many being converted, reclaimed, or sanctified, and the church strengthened. Temperance, and civic righteousness received a boost, and the ministry and the church an encouragement.

Since these meetings closed, the middle of December, the church has received substantial gains in membership, and the end is not yet.

Millie M. Lawhead.

FOR NEW YEAR.

Read Phil. 3:13 and 14.

Old things have passed away,
And all things are becoming new,
Then ask the Lord to guide and help,
And that means all, both me and you.

Forget the past and look ahead,
Time is swiftly passing by.
And trust the Lord to keep us safe,
And we'll go on if we but try.

Do our best to love our brother,
Unpleasant things try to forget,
We all have faults, none are perfect,
For perfect mortals are not born yet.

The soul that cherishes unpleasant things
And ask not Christ to forgive,
Will come the time they will regret,
That soul will die, it cannot live.

Christ gave His life that we might live,
If we repent and learn the way,
Then let's forget unpleasant things
With hearts of love this New Year Day.

Walter E. Ellis.

THE ANTI-SALOON LEAGUE.

It has been thoroughly demonstrated in Kentucky that no organization can supplant, or take the place of, the Anti-Saloon League in the conflict against the legalized liquor traffic. Other organizations have sprung up to combat the wet forces and wet organizations in their efforts to repeal the 19th Amendment to our Federal Constitution, and the 7th Amendment to our State Constitution. They have done good work and we have no criticism to offer, but their work was temporary. I am of the opinion, and it stands to reason, that they would have accomplished much more if these same efforts had been put forth under the auspices of the Anti-Saloon League.

For forty years this great organization has stood out in the front of the battle and fought this liquor demon in the name and spirit of the Evangelical Churches. It has been the me-

FLORIDA HOLINESS CAMP MEETING

DATE—February 6th to 16th, 1936.

PLACE—Large Tabernacle, South Florida Avenue, Lakeland, Florida.

ENGAGED SPEAKERS—Dr. H. C. Morrison, Louisville, Ky., and Dr. C. E. Hardy, Nashville, Tenn. Dr. O. G. Minglehoff, Blackshear, Ga., will give Bible Readings each day. Prof. Clyde B. Hodges, Miami, Fla., will conduct the music. Many other preachers and singers will be present to contribute their services.

ENTERTAINMENT—Meals, \$1.00 per day, each person. Beds 25 cents per night, each person. Active pastors, approved evangelists, superannuates and their wives, half price. Rooming houses and hotels for those who request them. Free camping space for house cars and tents. For further information, address Rev. H. H. McAfee, Box 534, Lakeland, Florida.

dium through which the Christian conscience of the Nation has functioned in its conflict against the legalized sale of intoxicating liquors and the debasement and ruin of men and homes resultant therefrom.

To meet the crisis of demoralization which has followed the destruction of the 18th Amendment there must be a united effort upon the part of the dry forces. Let every organization, every Christian, and every individual get back of this organization, which is a creature of the great Evangelical bodies of the United States of America, with renewed devotion and determination. Think of how much more could have been accomplished if the Emergency Committee in the fight against the 18th Amendment, and the Kentucky State Citizens' Committee in the battle against the repeal of the 7th Amendment to our State Constitution, had spent the same energy in reinforcing the Anti-Saloon League.

The biggest fight and the finest prospects of success are just ahead of us and the Anti-Saloon League and the W. C. T. U. can do the job with the backing and co-operation of the Christian people and the Christian Churches. Let every preacher and every Christian back up the Anti-Saloon League and we shall go forth to certain victory in the battle against John Barleycorn.

E. R. Overley,

State President Anti-Saloon League of Kentucky.

THE SALOON BAR.

A bar to Heaven, a door to hell—
Whoever named it, named it well!
A bar to manliness and wealth,
A door to want and broken health.
A bar to honor, pride and fame,
A door to sin and grief and shame,
A bar to hope, a bar to prayer,
A door to darkness and despair.
A bar to honored, useful life,
A door to sin and grief and strife.
A bar to all that's true and brave,
A door to every drunkard's grave.
A bar to joy that home imparts,
A door to tears and aching hearts.
A bar to Heaven, a door to hell—
Whoever named it, named it well.
Woe unto him that giveth his neighbor drink, that putteth thy bottle to him, and maketh him drunken also.
Hab. 2:15.

SUBMARINE ATTACK ON BOOZE.

The Ben Franklin Mutual Casualty Insurance Company in sending out advertising matter from its offices in Chicago, includes a copy of Safety Bulletin No. 5, of the Illinois Steel Company, which, under the above caption, reads as follows:

"For the married man who cannot get along without drinks, the following is suggested as a means of freedom from bondage to saloons:

"Start a saloon in your own home.

Streams in the Desert

Over 250,000 Copies Sold

Every life has its desert. It may be the desolation of sorrow and sickness. Temptation may assail and testings may abound. A strong, inspiring and deeply spiritual compilation of daily readings and meditations for suffering or discouraged souls. An ideal gift. A benediction and an inspiration in private reading or family devotion. Streams in the Desert is sent forth with a prayer that many a weary, way-worn traveler may drink therefrom and be refreshed. Beautifully bound in red Spanish Fabrikoid, stamped with gold. 378 pages. Price \$1.50. 250,000 copies sold is sufficient testimony as to the real value of this book.

Be the only customer (you'll have no license to pay). Go to your wife and give her two dollars to buy a gallon of whiskey, and remember there are sixty-nine drinks in a gallon. Buy your drinks from no one but your wife, and by the time that the first gallon is gone she will have eight dollars to put into the bank and two dollars to start business again.

"Should you live ten years and continue to buy booze from her and then die with snakes in your boots, she will have money enough to bury you decently, educate your children, buy a house and lot, and marry a decent man, and quit thinking about you entirely.

"Note—Most compensation laws specifically provide that no compensation shall be paid to any employee who is injured while under the influence of intoxicants."

WHAT I KNOW.

What I do not know would fill several large books. But, there are a few things I do know, having obtained this important knowledge from One Book.

I know—that I have passed from death unto life, therefore, I have been born again.—St. John 1:3.

I know—that whereas once I was blind, now I see.—Luke 7:21.

I know—that when I pray he hears me.—Mark 11:24.

I know—that he cares for me, he has said so.—1 Pet. 5:7.

I know—if sorrow comes, he will come with it.—John 14:18.

I know—he loves me, because he died for me.—John 15:13.

I know—when the summons comes, he will too.—1 Thess. 4:16.

I know—whom I have believed, and am sure he is able to keep that which I have committed to him against that day.—2 Tim. 1:12.

Not just "persuaded," but sure. Sometimes folks are persuaded against their judgment, but I am very positive, because the proof is all in that One Book.

"I may not see the way I take,

I may not understand,

But, this I know, he leadeth me,

We're walking hand in hand."

Garnet Brooke.

27TH ANNUAL CLEARANCE SALE

Home Reading

	Regular Sale	Price	Price
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ALL PRAISE AND GLORY TO JESUS CHRIST

By The Editor

IF Jesus Christ had not claimed all he did for himself, and asked all he does for me, I could not trust him as a Savior, nor worship him as Lord.

To believe in Jesus Christ for my salvation, and to worship and obey him as my Lord, he must claim for himself absolute perfection and unlimited power to save to the uttermost.

I need a Savior who can blot out all of my sins; who can bring a new life into me; who can cast the old sinful life out of me; who can impart something of his own nature to me, so that I shall love him with a deep adoration, and find my highest delight in his service.

I want my Lord Jesus to so love sinful men that he is willing to die for them, and do it. I want him to have power to rise from the dead, and do it. I want him to dominate over death and devils, to raise the dead and cast out devils. I want his very garments to be so surcharged with his power that the finger-tip of faith will bring healing, where all medicine and physicians have failed.

I want a Jesus Christ who is absolutely holy, yet will condescend to dine with a sinner. I want my Savior and Lord to own the universe and yet, walk about and keep company with poor people; a Savior whom the most unworthy may approach with the assurance of a merciful hearing and a gracious forgiveness. That is it, you understand. I must have a Jesus Christ who can, and does, forgive sins.

Take the Christ of the Bible, as revealed in the prophecies, gospels and epistles, and he is the Jesus Christ for me. He fills the universe of my desire; he meets all of my needs; his resources for the wants of the human race are vaster than one can comprehend. He is great and glorious beyond all the sweep of thought or power of imagination. He is one and equal with the Eternal Father. He never did begin to be; he was in the Godhead from all eternity. To Jesus Christ, be love, praise, honor, and the united adoration and glory of all men, and all angels, forevermore. Amen!

Prophecy in Revelation.

CHAPTER VII.

PROPHECIES OF THE SECOND COMING OF CHRIST.

IN the study of the prophecies concerning the coming of the Lord Jesus Christ, we must, in order to get a correct understanding of these prophecies, remember that, in the redemption

of the race, and the ushering in of the Divine Order in the moral universe, it was the plan of God that Jesus Christ should come twice into the world: First, in humiliation, to die for the redemption of the people; second, to reign in power over his redeemed people. This should be kept in mind in order to "rightly divide the word of truth."

The devout student of the word of God will delight to search the Scriptures, classify, note the fulfillment of those prophecies pertaining to his first coming, and look forward to the fulfillment of those prophecies that refer to his second coming.

There was one conversation which took place between the Lord Jesus and two of his disciples, which we wish might have been recorded in the New Testament. It was on the road to Emmaus directly after the resurrection. He was walking with two of his disciples who did not recognize him. They were lamenting over the death of their Lord and were quite puzzled with regard to rumors they had heard with reference to his resurrection. Believing Jesus to be a stranger in the community they undertook to give him some outline of the events which had just taken place. Jesus, noting their failure to comprehend the great truth of revelation, said to them: "O fools, and slow of heart to believe all that the prophets have spoken: And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself."

What a wonderful application of prophecy this must have been. We wish some inspired pen might have caught the words and put them down as they fell from his lips. We suppose he quoted to them the words of Moses—"A prophet shall the Lord, your God, raise up unto you from among your brethren, like unto me; him shall you hear." Perhaps he mentioned the lifting up of the brazen serpent in the wilderness for the healing of the smitten people. He may have quoted Job's saying—"I know that my Redeemer liveth." If the disciples referred to the cruelty with which Jesus was crucified, he could have appropriately quoted to them Psalm 22:7 and 8 verses, "All they that see me laugh me to scorn; they shoot out the lip, they shake the head, saying, he trusted on the Lord that he would deliver him: let him deliver him, seeing he delighted in him." This language was uttered in derision of our Lord while he was hanging on the cross. He could have also called their attention to the 18th verse of the same psalm, "They part my garments among them, and cast lots upon my vesture."

He perhaps reminded them of Zechariah 11:12th and 13th verses, "And I said unto them, if ye think good, give me my price; and if not, forbear. So they weighed for my price thirty pieces of silver. And the Lord said unto me, cast it unto the potter; a goodly price that I was priced at of them. And I took the thirty pieces of silver, and cast them to the potter in the house of the Lord." He must have quoted them Micah 5:2, "But

thou Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting."

He could hardly have omitted calling their attention to Isaiah 53:3rd to 12th verse, which so vividly describes the humble person, and the patient sufferings of the Lord Jesus! "He is despised and rejected of men; a man of sorrows, and acquainted with grief. and we hid as it were our faces from him; he was despised, and we esteemed him not. Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all. He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth. He was taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living: for the transgression of my people was he stricken. And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither was any deceit in his mouth. Yet it pleased the Lord to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand. He shall see the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities."

This prophecy of Isaiah concerning our Lord, is one of the most remarkable in all the Old Testament Scriptures. Isaiah described the humble person of Jesus, tells of his patient sufferings, how that he was led as a lamb to the slaughter, and is dumb as a sheep before the shearers. The prophet looking into the centuries ahead beholds the stripes laid upon our Lord, sees him numbered with the malefactors, and finally buried in a rich man's tomb. Those of you who are acquainted with the circumstances of the crucifixion of Christ know how perfectly these ancient prophecies were fulfilled in all their details. Isaiah standing many centuries in advance of these events, describes them as if he had been an eye witness. There is no possible way to account for this except that Isaiah was divinely inspired, as he claimed to be.

We wish to call your attention to Isaiah 7:14: "Therefore the Lord himself shall give you a sign: Behold, a virgin shall conceive and bear a son, and shall call his name Immanuel." You know this remarkable scripture was fulfilled. In the 16th Psalm and

(Continued on page 8)

MENE MENE TEKEL UPHARSIN.—Dan. 5:25-28.

Rev. G. W. Ridout, Corresponding Editor



I.

These are days when the minds of men are turning from profits to Prophets. The book of Daniel is a good one to read in these perilous times. The Bible is rewriting itself in this age of upheaval and revolution, in this reign of the world, the flesh and the devil. On civilization, on culture, on education and even on the church and the pulpit we behold the hand writing on the wall: "Thou art weighed in the balances and art found wanting."

In this article I will write of some of the significant things said and done by prominent people all of which goes to show that our modern life and thought have been found seriously wanting.

MODERNISM FOUND WANTING.

Dr. Fosdick has been changing considerably his viewpoint on Modernism. He is not so dogmatic as he was a few years ago. In a recent utterance he took the modernists to book for their failures and mistakes. Among the things he complains about are (1) The modernists have been excessively pre-occupied with intellectualism. (2). Modernism has been dangerously sentimental—"The Fatherhood of God, the Brotherhood of man, the Leadership of Jesus, Salvation by Character, Progress of Mankind, onward and upward forever." Well, says Fosdick, "if that is the whole creed this is a lovely world with nothing here to dread." . . . "Modernistic Christianity," says Fosdick, "largely eliminates from its creed faith in the God of moral judgment. Sin is real . . . and it leads men and nations to damnation. (3.) Modernism has thinned out the central message—the reality of God. . . . the tendency was to relegate God to an advisory capacity, a kind of chairman of the board of sponsors of our highly successful human enterprise. . . . The modernistic movement adjusting itself to a man-centered culture has watered down the thought of God and left souls standing like the ancient Athenians before an altar to an unknown God." "Modernism has too commonly lost its ethical standing ground and its power of moral attack."

THE CHURCH FOUND WANTING.

This severe indictment of modernism by one of its chief apostles cannot be dismissed without reflecting upon the effect modernism has had upon the church. Note what Dr. Fosdick says it has done:

1. Enthroned intellectualism.
2. Sentimentalized the gospel message.
3. Relegated God to an advisory capacity.
4. Lost its power of moral attack.

I remember when in California a few years ago passing a big church (Methodist) with a big signboard having these words: "Faith, Fun and Fellowship." Now that may be a very worldly way of expressing what the church stands for. We could hardly conceive of Paul or Luther, or Wesley, or any evangelical soul-saving minister enduring such a sign as that. Too often the fun dominates, the fellowship is worldly, and the faith is not vital nor pure, but is very much mixed. The modern church has, to a large extent, lost its message and its power and its capacity to serve the present age with a vital salvation."

There is the story told of a country church over in England, which in a time of great storm on land and sea had its steeple torn

down. The church was too poor to put another one up, so the old steeple lay in the dust and dirt for a long time. One day a man in uniform and with brass buttons came to the town and sought out the officials of the church. He represented the admiralty, and his business was to get that steeple erected again. He told the officials of the church if they could not do it the admiralty would, because that steeple was a range marker for vessels coming along the coast. Evidently all unknown to the church folk that high steeple had for many years served the seamen as a landmark; so it was necessary to put it back or perhaps some ship, missing its way, might go on the rocks and be wrecked.

What a warning note to the church! How often the church fails to keep sound doctrine, and the preacher is unfaithful to his trust; consequently souls are lost. I received two letters telling about these things: one from Australia, another from West Virginia. The brother from Australia very bluntly says, "Concerts, bazaars, farces, never anything hot or soul-saving, Modernism rules the roost. . . . Our men are modernists and Free Masons; not one in a score is an old-fashioned Gospel preacher. The church is dead, the minister keeps in the good books of the dancing and Sunday sporting church officers." The West Virginia man says: "The preacher assigned to this charge chews and smokes and says he and his wife play cards."

Well, now what is the matter? The steeple has fallen in the dust, and the church is in danger of doing the work of a soul destroyer instead of a soul saver!

CHURCH UNION FOUND WANTING.

Ever and anon a movement is on foot for church unions. Never a decade passes but what some agitation is on. Certainly it is to be deplored that in Protestantism there are so many divisions, denominations, splits and sects. Too often a church union is a frost. A story is told of a minister writing to an evangelist who was coming to town to hold a meeting—he wrote "We are all united here, we are all frozen together." This is too true of many unions—so-called. When I was in Canada I looked in vain for my old church—the church of my youth where I got saved and received my early training for the ministry. In 1884 all the various bodies of Methodists came together in the "Methodist Church of Canada" and things went along fine for many years. Then modernism came along and our young preachers going to modernistic schools and seminaries came back to the churches saturated with it and the church lost its fervor and evangelism. Then came along another union about 1920 when the Methodists, Presbyterians and Congregationalists came together as "The United Church of Canada." This union has been very much heralded as an exhibit of what we should have in the United States. Personally, from the outset I regarded this union as a delusion and a snare. The Presbyterian Church became very much divided over it, many refused to enter the union and some who went in have come out; as for the Methodists they got completely snowed under and lost their testimony, their witness and their message. Lost the old-time preaching of the old-time gospel; lost the old-time fire of revivals; lost the Methodist message and witness to a great redemption and to salvation full and free. Intellectualism and a social gospel is the dominant note, education is majored and as a consequence prayer meetings have gone down, class meetings are no more

and revivals of religion are a thing of the past. The three branches of American Methodism are coming together soon. It will have come good features about it—it will save from a lot of overlapping and duplication but here is one Methodist who will not expect the Millennium when the union takes place. What Methodism needs most is a revival of religion. O Lord, send us a revival!

REPEAL FOUND WANTING.

Dr. John Haynes Holmes, of New York, one of the most liberal of liberal preachers—he outranks Fosdick in that—is straight and frank and almost radical on the Liquor question. In a recent article on "The Second Year of Repeal," he says: "The reaction against repeal is now definitely under way. . . . the lid is off; liquor today floods the larger part of the area of the country. . . . It is pouring into our newspapers and magazines with blatant advertising of intoxication and vulgarity; it spouts from our radios for the proper education of young people in the parlor and children in the nursery. It is filling our prisons again with drunks and our highways with drunken drivers. It is poisoning life with indecencies and debaucheries; it is summoning death in new, strange, and dreadful forms; it saturates the atmosphere like a foul breath. It breaks down the public morals like a pestilence. It's here because we had not the nerve, the patience, the resolution to strangle it to death once we had our grip upon it. Liquor has become a monster possessed today not of seven devils but of seventy. Formerly it fed upon us like fleas; now it devours us like tigers." And now this note of hope from a man this size. "But that there will be at last a final victory over the liquor traffic is as certain as that there was a final victory after heart-breaking delay, over the slave traffic."

This testimony is more vital and burning when we recall that Dr. Holmes voted for Repeal.

MODERN MISSIONS FOUND WANTING.

Dr. John R. Mott at the meeting of the M. E. Board of Foreign Missions, recommended a new "strategy" for missions by which the churches would be self-governing, self-supporting, self-propagating. These churches should be given missionaries of a specialized type and chiefly engaged in the training of the native ministry.

There is nothing new in this! Cowman, of the Oriental Missionary Society, did this very thing over thirty years ago. When God called him to Japan the vision given him was to get the Japanese saved and sanctified and then train them to speak to their own people. This policy carried out produced in Japan the finest and most intense and far-reaching work of evangelism that Japan had ever witnessed. The same thing was carried out in Korea resulting in a most remarkable work, and now the same policy is prevailing in China where three Bible Training Schools—Shanghai, Canton, Peking, are constantly busy training the Chinese young men and women to go out and carry the gospel message to thousands and tens of thousands throughout China.

A great deal of foreign mission work has frightful waste about it. A foreign missionary coming to China has to spend from one year to two in getting the language, and then has a hard time of it, preaching or trying to preach while the native born Chinese who has real salvation and the gift and grace of preaching can declare the wonders of

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REFLECTIONS ON THE EDUCATIONAL TASK OF THE CHURCH

Rev. Paul S. Rees



THE major emphasis of the Church is, or should be, upon the fact and message of Christ's spiritual Saviorhood. On that we are agreed. It would be well if we were also agreed that any branch of the Church which takes its task seriously should be alertly interested—and never more so than now—in religious education for all its youth and special training for all its ministers and future leaders. If we describe these objectives as secondary, let us not conclude that they are by any means unimportant. Right now we are suffering grievously from the practical neglect of them.

The more general task is that of providing religious instruction for childhood and youth. The separation of church and state under our form of government, necessary as it has seemed to be, has been no unmixed blessing. It has left the door wide open to what might be called the secularization of life. The devout pioneers of our nation met the situation by giving so widely believed and so admittedly non-sectarian a book as the Bible a place in the public schools, and by founding and fostering colleges in which reason and religion, culture and Christianity, would find a sympathetic and vastly beneficial harmony. Roman Catholics, always much alive to the value of moulding childhood's mind religiously, established their parochial schools and, for higher training, their academies and colleges. To their credit let it be said that they have held steadily to their course and have labored untiringly at their job. Not so with Protestants. They have consented to the gradual withdrawal of the Bible from tax-supported schools. They have lived to see the day when colleges and universities, originally the offspring of the church and once dominantly and dynamically religious, are virtually destitute of anything like a genuinely religious spirit. The result is a widespread and appalling religious illiteracy.

A few years ago, when the slogan "Make the world safe for democracy" was yet fresh in our minds, I ran across a sentence to this effect: "The World War will have been waged in vain if it hands democracy over to an ignorant and godless people." Ignorance and godliness! It is a pathetic combination, to be sure. But we have had in our midst a far more tragic and dangerous combination. Our democracy has been too largely in the hands not of an "ignorant and godless people" but rather of an *educated* and *godless* people. "Ignorant godlessness," as some one has said, "is to be pitied; educated godliness is to be feared." One is dull, stupid and repulsive, the other is clever, cunning and highly contagious.

Youth is smart today—not wise but smart. But its cleverness is amazingly devoid of those moral convictions which are grounded in a fundamentally Christian attitude toward life. So a practical paganism is abroad; immorality is rampant; disrespect for law and order is a problem; the sanctity and integrity of the home are threatened; crime conditions are appalling. According to figures given out by one of our great prisons, one-half of the prisoners within its walls were less than twenty-five years old; eighty-seven per cent were under thirty. And the sentences being served are for major crimes. Twenty years ago in our country the average age of our prisoners was thirty-two years. Today it is around twenty years! The largest number of first crimes are committed around the age of sixteen.

Now our hope does not lie in religious education. In the last analysis it lies in spiritual

conversion. The former should never be substituted for the latter. On the other hand, the latter needs to be both preceded and succeeded by the former. We must have both. So far as the educational task is concerned, devout parents can expect little from the public schools. Neither the atmosphere nor the technique of these schools is definitely formative in a religious way. And since most Christian parents, including even those who have membership in our Pilgrim Holiness Church, must send their children to such institutions, at least for elementary and high school work, the tremendously serious responsibility of teaching the Holy Scriptures and instilling Christian principles rests squarely on two institutions: the Home and the Sunday school.

Of the two, by far the most important—and let this be said with all possible emphasis—is the HOME! The work of the Sunday school needs to be taken far more seriously than it is at present. I am assuming the spiritual insight and devotion of those who conduct it; such qualifications are absolutely essential. But something more is needed. Too little attention is being paid to the training of the teacher and to the improvement of methods that will insure an effective use of the extremely limited time actually given to class room work. It is this last fact—the meager amount of time which the Sunday school has at its command for the moulding of its childhood and youth groups—that throws the heavier burden of responsibility upon the home. The setting of a consistent Christian example; the directing of the child's reading; the wise, winsome, faithful use of the family altar; the willingness to reason and confer as well as to require and command—these are items that figure vitally in any intelligent effort to rear our children "in the nurture and admonition of the Lord."

But the Church, as we have said, has more than the general task of fostering religious education for all its youth. Upon it rests the distinct duty of providing special training for its ministers and spiritual leaders. In this connection two extremes are with us. Both are alien to the spirit and practice of the New Testament churches. On the one hand, we have denominational groups who will not ordain a man to the ministry unless he is college trained; on the other, we have in some of our smaller groups those who ignore, if indeed they do not openly deny, the necessity of earnestness and thoroughness in furnishing the minds and developing the talents of the men who are to be set apart for the ministry. Thus we unconsciously fall guilty of putting a sort of premium upon inferiority in an office where the best is none too good. Let the church be flexible enough in her regulations, and discerning enough in her insights, to make exceptions of those rare individuals whom the Holy Ghost captures as geniuses or semi-geniuses, lifting them, Moody-like or "Gipsy" Smith-like, to mighty careers independently of the touch of the schools; but let her realize that a fairly high level of ability and training must be attained by her ministers if she is to get the ear of this generation or produce among her own membership men and women of ripening spiritual and Biblical culture.

Hence the strategic place of the college that stands for a whole Bible and whole Gospel. Hence the crying need of a really first-rate seminary—where young preachers might take graduate work in theology. And hence the imperative necessity of the work being done by our Bible schools. These are arms of the Church that require being up-

held. To let them weaken and drop would be a failure whose consequences the future would write down to our shame.

There is a distinction and comparison we sometimes make which might well be reversed. Here, for example, is a quotation which reads, "We must select teachers and leaders for our schools who are not only qualified educationally, but who are spiritual leaders." True. And in some groups where education and intellectuality are dominant, it needs to be said in precisely that fashion. But where many of us "live and move and have our being" a reversed emphasis is quite in order. Rather let us say that we must have in our schools and churches leaders who are not only spiritual—they should be that anyhow and anywhere—but who, since they are entrusted with leadership, should be persons of at least moderately well furnished minds and diligently studious habits.

A Revival Or---

REV. J. L. BRASHER, D. D.



WHO can fill in that dash? The reforms for which men and women labored for a century have been swept away because reforms cannot live without morality, and morality cannot live without religion, and religion cannot have saving power and spirituality cannot be maintained without prayer and the study of the Scriptures, and these are for the most part neglected by the professing Christians of our day. "There is a famine of hearing the words of the Lord."

By a revival I do not mean simply a protracted meeting. That can, if properly conducted, promote a revival, but it can be compared to a shower, whereas a revival is a *season*. A revival produces better preaching, more conscientious church attendance and a deep and whole-hearted concern for the salvation of lost souls, and the evangelization of the non-Christian world. To shout around for a week in the summer time and let the preacher preach to vacant seats in the winter, and break his heart over the carelessness and stinginess of the church the rest of the year, is nothing short of a mockery of religion. A revival means a year-round interest in all that Jesus is trying to do in the world. Just now we have millions of people confronted with the problem of bread and clothes. Never before has America had so many poor; the present policies of government can only increase their numbers. Discouraged, hungry and bitter of soul, without any fault of their own for the most part, they are looking for a friend. This is an opportunity for the church to go to them and draw them to Jesus, their real Friend, before red agitators fill them with the seeds of anarchy and Communism, and they become an uncontrollable body clamoring for the blood of a man who are financial better off than they. For the church, it is *revive* or *perish*. Never did she have greater numbers, nor a larger call than today. Never was she less vital since Wesley began his great appeal to the sodden hosts of Briton. Who shall arouse her from her lukewarm condition, before God with loathing vomits her forth, and turns loose upon Earth the forces of destruction? Can it be done? The Russian Church trifled around with Liturgy and forms and Spiritual Emptiness, until the reaction and revolt has swept one hundred and sixty-five millions in-

(Continued on page 7)

"PRAYER CHANGETH THINGS"

Rev. Joseph H. Smith



We are going to turn to James, an authority on prayer. He gives us two accountings for our unanswered prayers, and he states three essentials of successful prayer. And in the last half of the closing chapter of his epistle, he points to at least a half dozen realms in which such prayer will be, and has been, effective.

Outstanding in this treatise he sets a notable example in the person and prayer achievement of Elias, of whom he is careful to impress us that he *was a man—but a man*. No halo about his head, no wings above his shoulders: but a man like you and me, with physical appetites and limitations and some depressions and discouragements like others of us—"subject to like passions as we are." But for this, he would be no contribution to James' argument for prayer. It is prayers of mortals he is talking about. If Elijah were an angel, or of some super-human sort of being, how would his power in prayer have stimulus for anything but awe in us! James brings him down off any transcendent plane of elevation to let us see what may be the power of prayer from the very same plane that we are on, and to creatures with the infirmity of the flesh as we are.

First, then and before leaving Elias, we observe that *Prayer itself is one of the laws of Nature*. Just as Nature is not giving up its treasures until the force of muscle or the law of man's mind is applied, so many of the other laws of Nature are inoperative until there is conjoined with them the operation of the law of prayer. God's moral government dictates his physical government. Transcendent and supreme above all is his spiritual government. It is by such spiritual exercise as prayer that we co-operate with God in his spiritual administration of natural affairs. Some of us are ready to bear testimony, and put it on record, that we ourselves have seen great droughts broken, teeming floods diverted, and dreadful plagues stayed by the means of prevailing prayer.

Second. We find James commends prayer for the *solution of the troubles of life*. "Is any among you afflicted?" This is not restricted to matter of bodily ailments as the next verse is but, is meant to cover the cares and sorrows that are common to man. Afflictions of body, or mind, or estate, our own or of those we love or, are responsible for. Anxiety is not only one of the great miseries of earth, but it is one of the three chief menaces of our hope of heaven. Its relief and dismissal are assured by prayer. "Be careful for nothing." Paul writes, "but in everything by *prayer and supplication*, with thanksgiving, let your requests be made unto God, and *the peace of God which passeth all understanding shall keep your hearts and minds by Christ Jesus*." Peter, likewise, joins with the rest, and writes, "Casting all your care upon him, for he careth for you." This 'casting' is a prayer process of the soul in obedience to the injunction that we 'pray without ceasing.' For as *cares* keep ever rolling in upon us like the waves of the sea, praying may sustain a rotary motion and as soon as the wave strikes us it is borne past us to him that careth for us. As one witness of many that are ready to take stand to the case of salvation from worry, we cite John Wesley who has left it in writing that: "I have a thousand cares but they set upon my heart as lightly as these thousands of hairs set upon my head. *I feel the weight of the one no more than the weight of the other.*"

Third. *Our physical realm* is under the domain of prayer. God has no more dismissed the ploughman by investing seeds with germs for reproduction, nor has he suspended the teacher or closed the schoolroom,

when he endowed the mind with aptitude for knowledge, than he has barred the sick room against the law of prayer by investing some climates, some waters, or vegetations or minerals with remedial virtues: or endowed man's physical being with some curative energies; nor when he has qualified and enabled some men to understand and apply these remedies. All these are at most but means and agents he may employ. Prayer may enhance their worth; it may prevent or offset their use because of inadaptation, and it may counteract the errors of their misadministration. In repeated instances it is known to dismiss the whole *materia medica* and retire physician and surgeon and *heal by direct operation of the Holy Spirit*. The Creator of our bodies never resigns their care or their cure to the quack or to the physician or the surgeon. He is just as likely to excuse them. As in the intellectual realm he himself is the Great Teacher of his people, so in the physical realm he is the Great Physician.

And when it is found with the other elements of efficient prayer, as found here written (see verse 16) *the prayer of faith* shall save the sick and the Lord shall raise him up. We knew a T. B. victim whose vitality was nearly gone when, as a young woman about twenty years of age, the prayer of faith was exercised by a few in her behalf. She was completely restored and spent some forty years in vigorous evangelistic work to the saving of many souls. We met a young woman who, from eight years of age, had been a helpless, hopeless subject of (both) ear troubles that operations and treatments had failed to cure or retard. All doctors had concluded the mastoid was simply decaying away and there was no hope. But here in young womanhood following closely upon the heels of her entire sanctification and dedication of her life to the Lord in special service, by the simple prayer of faith she was completely cured.

The writer, besides several minor instances, has had four major healings in the course of his life and ministry. These were altogether in answer to the prayer of faith—usually on the part of God's saints for him. And in no one of these more notable instances, all of which were of serious character, can his healing be traced to any medicinal or professional agency. He now trusts the Holy Spirit *for health*, as needed, as well as for healing.

Fourth. We follow James with prayer *into the realm of the soul*. Here he cites three cases. (1) That of *the forgiveness of sins*. These elders that had been praying for the healing of his body, are minded to not stop there: "And if he have committed sins, *they shall be forgiven him.*" (v. 15). There is quite a strong probability (though not an absolute certainty) that if as one of themselves, he has been overtaken with an illness sufficiently severe or serious for the calling in of the elders for prayer that he may have fallen into some sin—if not of flagrant transgression then perhaps of culpable omission. There are scriptures to sustain the position that righteousness itself tends to good health, and to imply that God's chastenings of his erring children are sometimes in the form of bodily affliction. In any event, scores of precious promises warrant our hope that not only will the prayer of faith save the sick, and the Lord shall raise him up: but that whether sick or well: "If he have committed sins, *they shall be forgiven him.*" And what after all is the healing of the body—which at length must return to the dust, compared with the saving of the soul, which somewhere and somehow must exist eternally.

Prayer is enjoined for the *cure of the disease of the soul itself*. As an Old Testament saint exultantly cries: "Bless the Lord,

O my soul, and forget not all his benefits, who *forgiveth* all thine iniquities and *healeth all thy diseases.*" The soul's disease as evidenced by such symptoms as pride, anger, jealousy, envy, self-will, resentment, lust, covetousness, etc., is what we theologically call 'inbred sin,' or the 'sin that dwelleth in us,' and is scripturally spoken of as the 'flesh,' the 'carnal mind,' the 'law of sin.' This is a disease, typified by *leprosy* for its uncleanness, and illustrated by *palsy*, for its helplessness. Its cure is the *great triumph of Christ's Redemption*. His blood *cleanseth* from all sin. But this healing calls for the exercise of prayer at its best. It is here that James cites the Elias instance of the power of prayer. And here that he states the three essential elements of successful prayer thus: "The *effectual* (or Spirit-energized) *fervent* prayer of a righteous man availeth much." And indeed we do not hesitate to suggest that this healing of the believer's soul of the very disease of sin, by the entire sanctification of his nature, is the crowning achievement of prayer. And preservation in this healed state of the soul is insured by a continuous habit of such prayer with praise.

And lastly, we come to James' application of all this to the *Recovery of the Backslider*. The 'sinner' spoken of in the last verse is the one 'of you' that hath erred 'from the truth' and hath fallen likewise into 'error of his ways.' And the word 'convert' here is applied in the same sense as when Jesus, anticipating Peter's fall and recovery, said to him, "When thou art *converted* strengthen thy brethren." The case before us now is that of the 'backslider' in your home, or in your Sunday school class, or your circle of friends or neighbors. And how many of them there are! And how little we are doing for them! And if we allow ourselves to keep listening in to the prating of the heresy of *eternal security*, and 'once in grace always in grace,' or the impossibility of losing our standing with God though we have lost our state of righteousness, we will still be doing less and less for their reclamation. Whereas the fact is, as James here shows, *their souls will go to death* unless we succeed in their recovery. "Let him know that he which converteth the sinner from the error of his way *shall save a soul from death.*" Now this recovery will require herculean efforts of prayer. Not Peter's tears of penitence alone: but Christ's promised prayer in his behalf kept Satan from getting him to keep. And it is 'we that are spiritual' that the Lord is looking to restore the brother that hath been overtaken in a fault.

In this realm, we are in the regions of *death*, and *prayer changes things here*; for it is told that God will *give life* for the brother that has lost the spiritual life he had by his sinning. Thus we have seen drought changed to downpour, and clouds into sunshine. We have seen trouble and worry changed into peace, sickness into health, sin into holiness, and death into life by the power of the "*effectual fervent prayer of righteous men.*"

Truly Prayer Changes Things.

Five Things a Preacher Needs.

REV. E. E. SHELHAMER.

In my private devotions I frequently pray about five personal needs, and if perchance others may be profited, I herewith mention them.

First. *Purity*. It is not enough to have at one time obtained the blessed experience of heart purity. No. I must meet the Lord frequently and feel his purity surging through my body, and if so, I will be as pure as the angels, and relatively as pure as the Son of

God. This will imply not only purity of heart, but purity in thought and deed. When I leave a person or a home, I must leave them as pure as I found them; yea, in a better shape if possible. In short, I must be clean in spirit, in person, and in contact with others; so clean that I will be a good representative of Jesus.

Second. *Humility*. Dear Lord, let me be truly humble, so humble I will reflect thy humility; so humble that I will not be conscious that I *am* humble, and yet others will be re-proved and inspired as they behold thy gentleness in me. As Andrew Murray would say, "Let me have perfect quietness of heart, and never be fretted, or irritated or sore or disappointed; so that I expect nothing and wonder at nothing that is done to me and feel no resentment at anything done against me; to feel at rest when nobody praises me and when I am blamed or despised. To have a blessed home in the Lord where I can go in and shut the door, and kneel to my Father in secret, and am at peace as in a deep sea of calmness when all around and above is trouble."

Third. *Charity*. By charity I mean that I want to be so magnanimous that I will put the best construction on the deeds of others; saved from a critical spirit so that the reputation of others will be safe in my hands. Lord, forbid that I should find it easy while preaching, or in conversation to go out of my way and cast a reflection upon another when he is not able to explain. Let me always practice the Golden Rule and "Do unto others as I would they should do unto me."

Fourth. *Chastity*. I want to be so chaste that anything that savors of coarseness and suggestiveness will have no place in me; that everyone will feel angelic after having been in my presence. I must not shock the most refined with anything that borders onto looseness and rudeness. Let me never use language, or gestures in the pulpit which tend to cheapen the Gospel of the Son of God.

Fifth. *Brevity*. Let me know when and how to quit. I fear that I sometimes preach people under conviction, then preach it off. Better not finish my sermon and have a fruitful altar call than preach ten minutes too long and lose one seeker. More than once have I started in the Spirit, and I fear ended in the flesh. In other words, I reached a climax and failed to quickly draw the net; some of the fish escaped. What a pity! Lord have mercy! Once more I plead for Purity, Humility, Charity, Chastity, and Brevity.

God's Scale and Rating.

MRS. H. C. MORRISON.



SINCERITY means to be free from hypocrisy, disguise, or false pretense. Well that is a pretty good condition in which to find one's self, isn't it? In other words, it means pure, unadulterated, unmixed with foreign elements of any kind.

Such was the character of the evangelist Philip, one of the early disciples who, on account of the persecution of the followers of Jesus, went everywhere preaching the gospel. Philip's first revival was at Samaria where many were turned to the Lord; when he left the city there was *great joy* because of the new life that had come to so many hearts.

Philip was not pretending to be anything or anybody but a servant of the Lord; he was not seeking the "chief seats in the synagogue," nor feeling humiliated that he was sent from a "city appointment" where the people loved and honored him, to a lonely road that led to Gaza, to open the Scriptures to a lonely Ethiopian who was blindly seeking the truth. When the Spirit said to

Philip, "Go," he conferred not with flesh and blood, but proceeded on his way, believing that God would make his purpose known in due time.

God had timed the chariot of the Ethiopian and the obedient feet of Philip that they should meet at the right time at the right place. In the path of obedience Philip was happily wending his way toward the road that leadeth south to Gaza, and when he came upon the chariot and the seeking Ethiopian, the Spirit urged him to take another step and join himself to the chariot. God had a sincere heart sincerely seeking the truth, and he likewise had a sincere preacher of his gospel who was ready to tell the story of Jesus as he understood it by experience.

Some one has said that "wherever God finds a soul that is ready to yield always to his will, to do his commandments without questioning, to submit to his providences without murmuring, there is a life that he is ready to crown." Philip was just as happy in his ministry of preaching to *one man*, as he was preaching to the crowds in Samaria. Jesus once preached to a single, lonely woman in Samaria, but how great the results! Philip's convert in the person of the Ethiopian doubtless meant the salvation of thousands in dark Africa, as the eunuch told of his new-found joy in the person of Jesus. Andrew found Peter, but what a torrent of power was turned loose when this discovery was set going for God.

A weak hand with a sincere heart is able to turn the key in prayer. The Syrophenician woman got the keys to God's storehouse because she came with a sincere heart that would not be denied of its request. The thief on the cross went from the suffering of the shameful cross to the rest of Paradise because his sincere heart made its desires known. There never was a soul who came in humility and sincerity to the feet of Jesus who did not find him waiting to pour the oil of consolation upon the troubled waters of his disturbed conscience.

As we approach the mercy seat let us remember that God knoweth the heart, whether we worship him in spirit and in truth; and if we do not our pretended worship is an abomination in God's sight; but if we seek him with a whole heart he will be found of us. It is not what the world thinks, or what your friends think; is what God *sees* which is the real truth. A man's reputation is what his fellowmen make of him. A man's character what God knows of him. Let's search our hearts and see how we stand on the scale of God's rating.

Christ Today.

BY LESTER WEAVER.

In Revelation 22 John says: "And I John, saw these things, and heard them. And when I had heard and seen, I fell down to worship before the feet of the Angel who showed me those things. Then saith he unto me, See thou do it not: for I am thy fellowservant, and of thy brethren the prophets, and of them that keep the sayings of this book: worship God."

How few people, even among the apparently very religious, know anything about really worshipping God! It is the common thing to find religious leaders trying to make religion "hum." They rush about from place to place and imagine the miles metered on their cars indicate the amount they are accomplishing for God's Kingdom. They pride themselves as being "go-getters" as religious workers. If evangelism is their line, they put on high pressure campaigns and pull large numbers of unregenerate people into the membership of the church, and vainly imagine God's Kingdom is coming. But of true worship they know nothing.

During the ten days preceding Pentecost the Apostles and their fellow disciples ac-

tually reveled in their worship. Those were high hours that each one would spend all alone with God praying to him, communing with him. All alone with God. How wonderful! But did not their hearts also burn within them, and did not their whole beings thrill as they would enter the door into the place where they gathered for their public worship? See them as they come in and all gather up at the very front. If there were any vacant seats, they were in the back of the house. Contrast with their eager joy the half-indolent, half-contemptuous way in which we so often see people gather for public worship. They come dragging their lazy bodies into God's house, but their hearts are out yonder in cars on the highway or on golf links or other places where the world is desecrating the Sabbath.

The biggest thing that anybody can do is to "worship God." Only those can worship God who have so given themselves to him that the living Christ has become to them the great reality of life, now and here. Only those who truly worship God can become real brothers to man.

The Short Way.

If you would get as great a blessing as the early disciples received, you must "forget the things that are behind," just as Peter did. It was the full baptism of the Holy Ghost that Peter received. You may see the promise of the Father recorded in Acts 2:17, 18. By this you will see that the promise is just as specifically for you now as it was for those early disciples: "I will pour out my Spirit upon all flesh, and your sons and your daughters shall prophesy," etc. If you would get this great blessing, resolve that you will have it. And if the enemy tells you that you are wilful, and asks the wherefore of such a resolve, tell him that your Lord has told you to tarry at Jerusalem, with the specific assurance that he will send the promise of the Father. If he asks, "How do you know that this is God's time?" you may tell him that God has specifically set his time: "Now is the accepted time." And then go, claiming the blessing now.

The Brengle Books.

Commissioner Brengle of the Salvation Army has written many books. I want to write briefly of two of the latest. His book, "The Guest of the Soul," is one of Brengle's richest books. It has chapters on "The Blessedness of the Pentecostal Experience," "The Guest of the Soul," "Texts That Have Moved Me," "A Perfect Hearted People," etc. It contains also Brengle's great message on the Atonement which he delivered in Bergen, Norway right in the teeth of the New Theology advocates. It created a great sensation.

Now then a word about Brengle's Life; he wrote me after my articles in THE PENTECOSTAL HERALD that the publishers were being urged to put out another edition as all the books were sold out. So here is a new edition of one of the most informative, inspiring, instructive and vital biographies ever published. Don't fail to get the "Guest of the Soul," price 50c and "Samuel Logan Brengle, Portrait of a Prophet." Price \$1.00 (formerly \$1.50).

G. W. RIDOUT.

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ASBURY ALUMNI PAGE



Containing contributions from Trustees, Faculty, Alumni, and students of Asbury College and Seminary. Address Correspondence to Dr. Z. T. Johnson, Managing Editor, Wilmore, Ky.

An Interesting Modern Parable.

REV. W. D. AKERS, D. D.



IN the November issue of that very interesting magazine, News-Week, is an article, "Methodists: Parable of the Preacher and the Social Gospel." It states that some three months ago the Methodist laymen of Chicago served a warning on Methodist ministers: "Leave social and economic questions alone and preach the Gospel." The clerks of this Conference mailed to 2500 preachers a copy of a pamphlet, "A Parable for Preachers," by the Rev. Edgar Warren. The writer of this parable is a retired Congregational minister, of Hampton, N. H. Rev. Warren said, "I saw so many ministers going Socialistic that I thought it time to present the other side." The article in News-Week says further that Kirby P. Page, a contributing editor of the Christian Century, made a survey of 220,870 clergymen on War and Social Justice. The question was: "Do you favor a co-operative commonwealth, which political system seems to you to offer the most effective method of achieving this end?" To this question, 5879 replied *Socialism*. The same survey revealed that 1,845, out of 5,500 Methodist parsons—or 34 per cent—voted for Socialism; that Bishop Francis J. McConnell, President of the Methodist Federation for Social Service, leads his church's radicals." This Parable by Dr. Warren, we believe, will interest the readers of THE HERALD.

1. Now it came to pass in those days that a church called a certain man to be minister; and the church agreed to pay him two thousand shekels of silver, a house, and a leave of absence each year.

2. And, lo! the man was glad to accept the call.

3. Now the minister prided himself on being very much up-to-date; and after a while he said to himself, This church is behind the times, and it needeth the Social Gospel.

4. So instead of preaching Christ and him crucified, he preached Old Age Insurance, Unemployment Relief, The Abolition of the Profit Motive, and Reduction of Armaments.

5. Moreover, he seemed more interested in Socialism than Salvation.

6. And the hearts of the people were heavy, for they longed for the old-fashioned gospel.

7. And, behold, they sent a delegation to the minister, and asked him to preach something they did not read about six days out of seven.

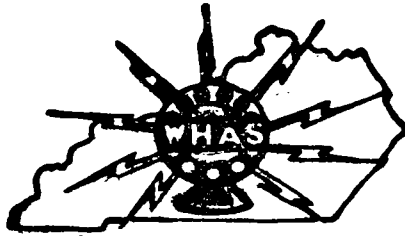
8. And the minister was angry and said, I believe in the Freedom of the Pulpit. I know what you need much better than you know yourselves. I shall continue to preach the Social Gospel. If you do not like it, depart unto Gehenna.

9. And the hearts of the people were sore, but they held their peace.

10. Now the minister had purchased a farm in a far country, where the owner had starved to death, but there was a very fair set of buildings on the farm.

11. For the minister had said within himself, It may come to pass when I am old and well stricken in years that no church will desire me, and I shall stand all the day idle in the market place, so I will buy this farm as a place of refuge against that day.

12. And, behold, he and his family did spend their vacations there.



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13. Now the buildings on the farm sorely needed paint, and the minister agreed with a local painter for two shekels a day to paint the buildings white.

14. And when the bill came in the minister did send his check to pay it.

15. And in due time the minister visited his farm, and, lo! instead of painting the buildings white the painter had painted them red.

16. And the minister was very wroth and he sent for the painter and said unto him,

17. Thou wicked and deceitful painter, Did I not agree with thee to paint my buildings white, and lo, thou hast painted them red.

18. And the painter answered and said, Go to now! It is true that thou didst order me to paint thy building white, but I believe in the Freedom of the Painter. Red is a much better color than white. Moreover, it seemeth to be a popular color at this time.

19. And suddenly there shined round about the minister a light from heaven, and he said, I do see my sin this day. Why should I rebuke this man for painting my buildings red when I commanded him to paint them white, when I am called to preach Christ and him crucified and I preach the Social Gospel?

20. I will return to my people, and I will say to them, I know now what Jesus meant when he said, "Except a man be born again, he cannot see the Kingdom of God;" for verily, the only way to a better world is through better men.

Christ Returneth.

Christ is coming!

I do not know the hour.

It may be

When earth

Has put on the black glove of night;

Or, perhaps,

When gray evening

Walks out of its eastern cave,

Casting a shuttle of stars

Over the garment of heaven; or,

Possibly,

When a silver sun

Is trying to climb out of the top of the tent;

Or, as one loves to believe,

He will come

When pink-cheeked dawn

Leaps upon the back of a cloud,

And rides into the morning.

No matter!

Noonday's sun

Will dissolve like the moon.

Midnight

Will blaze with the light

That never was

On land or sea.

Every eye shall behold him.

Christ is coming!

C. R. STOCKINGER.

Is the First Church Self-Supporting?

REV. FORNEY HUTCHINSON, D. D.

For thirty years now I have served as pastor of great First churches in southern cities. All of them had large memberships and paid rather heavily on the benevolences as well as carrying large budgets for local expenses. Notwithstanding these facts, none of them was *self-supporting*. Financially, of course, they were able to take care of themselves and furnish help for others. But from the standpoint of man power, none of them could have operated permanently and efficiently without help from other sources. I mean by this to say that if small town and country churches had not been pouring in to these large cities and great churches the cream of their membership, First Church would have soon been in a bad way. I think it would be fair to say that very rarely does any one of them receive as many people annually, counting children and all, on *profession of faith* as they are compelled by transfer and otherwise to remove from their registers.

I make these disquieting statements, not to minimize the city church, but to magnify the importance of the country church. Unless our circuits and small town churches continue to function vigorously, the city church will soon be compelled to go into bankruptcy. We absolutely depend upon the country church for the increase in the membership of the city church.

In the face of these facts it is entirely proper that the city church should with its money and in every other possible way help to strengthen the work in the country. This, even as a matter of self-preservation, entirely aside from any altruistic motive. Personally, as one who has done most of his work in the cities and in connection with large churches, I wish to pay this tribute to the country church and to acknowledge my obligation to the circuit preacher. I recognize his difficulties and would be glad to share his burden.

Requests for Prayer.

A mother asks The Herald readers to pray for her two sons that they may turn to the Lord.

B. J.: "I am afflicted with T. B. and ask that the readers of The Herald pray that I may be restored to health. I have been in bed for two years, and if the Lord does not help me my case is hopeless. I desire to get well, if it is the Lord's will."

Will The Herald family pray earnestly for the healing of a friend and her brother that they may be saved; also for a friend who is very sick.

A mother requests prayer for an afflicted boy that he may be saved, and that she may be wholly sanctified.

Will The Herald family please to pray for a very wicked person, that he may be saved.

A broken-hearted mother requests prayer for a backslidden son who has taken to drink.

BUD ROBINSON'S LETTER.



left you at Madill, Okla. On Tuesday Sister Standridge, Bro. Carter and old Bud drove down to Kingston to see Brother Willis, one of the greatest old saints I have ever met. He hasn't walked in nine years and he lies on his bed and laughs and shouts day in and day out. It will pay anybody to stop at Kingston and visit Brother Willis. After noon we drove to Tishomingo, where Brother Joe Stephens is pastor. We had a great service on Tuesday night.

On Tuesday we drove to Durant, where Brother W. S. Harmon is pastor. He had announced a service for ten o'clock in the morning and we had a fine crowd. I met my old friend of forty-five years standing, Rev. R. T. Blackburn. He is the pastor of the First Southern Methodist Church. He and his good wife have been friends of wife and me forty-five years. Brother Blackburn has been presiding elder in Oklahoma for twelve years. I was glad to meet them one more time this side of heaven. We had a great crowd on Wednesday night.

Thursday morning we drove to Peniel, Texas, and took dinner with Mother and Father Carter, the mother and father of our good Superintendent of the Eastern Oklahoma District. Brother Carter had written his mother and of course she was looking for her big son and Uncle Bud and that dinner she had prepared lingers with me yet. There was nothing left out that was good. Father Carter and his son, Roy, run an oil station and a good store and we had a great time with them and many of the old friends gathered in for a chat before we left. Sister Matthews and Brother Gaddis and Brother Bost and his daughter, Naomi, who married one of the Crawford boys, who runs a store in Greenville, came out to see Uncle Bud and at the store I met Dr. Benton. Doctor Benton has had the misfortune of almost losing his eyesight, but he is one among the best men that I have ever known. Also at this writing his good wife is in the hospital. She has just undergone a serious operation. After a lovely chat with the old friends we had prayers together and God blessed and we had a shouting spell. We broke up in tears and told each other goodbye and Brother Carter and I rolled into our car and hit the highway for Hugo, Oklahoma. Brother T. W. Cummings is our good pastor in Hugo and has a splendid congregation. Sister Elsie Grimes, pastor from Idabell, brought over several carloads but a number of the churches in that part of the state that had planned to be with us were rained out. We spent the night in Hugo and on Friday we drove through to Shawnee.

We have a strong work in Shawnee, a splendid church and a fine tabernacle adjoining the church. Rev. W. O. Felts is pastor. The great tabernacle was packed to the doors.

On Saturday we drove to Holdenville. Brother Johnson has been pastor of these good people for more than eleven years. We drove over on Saturday in time to take dinner with Brother Will Aycock and his good wife. Brother Will Aycock is a brother of Rev. Jarrette Aycock and all the readers are well acquainted with Jarrette and Dell Aycock for they are among our finest evangelists. Brother Carter and Old Bud took supper with the Johnson family. Brother Johnson had announced it in the papers and we had a big church packed to overflowing. After preaching till after ten o'clock, as I talked to them on the "Holy Land," Brother Carter and Old Bud rolled into our old Dodge and hit the highway headed for Henryetta. We drove in about midnight and Brother Carter unloaded old Bud at the parsonage.

Here Rev. Arthur O. Morgan is our pastor. We had a great service on Sunday morning. He has a Sunday school of several hundred and I think he has between three and four hundred members in his church. I don't think in all of my travels that I have ever met a finer couple than Brother and Sister Morgan.

Saturday night Brother Carter drove to Okmulgee and spent the night with his wife and children. On Sunday afternoon we had a great crowd. Brother Brown has done a great work in Okmulgee. He has recently bought a large church for \$2,250 that is worth many thousands. He paid \$250 down and then pays \$23 a month on the balance. Brother Lawson has a great opportunity in Okmulgee and he is making one of the fine pastors of this district.

In Muskogee Rev. Thomas Starnes is pastor. He has a great church and a greater people. This service brought us down to Sunday night of December 8. Brother Starnes had the meeting well advertised and he had people from many cities and our good pastor, L. M. May, from Tahlequah dismissed his Sunday night service and brought several carloads and was a great blessing in the service.

Monday morning we got off a big lot of mail and then hit the highway for Poteau. Ten thousand blessings on the saints scattered abroad.

In love,
UNCLE BUDDIE.

(Continued from page 2)

God's grace and full salvation in his own language to his own people and with a facility that the foreigner cannot. Cowman, of course, had some foreign missionaries to help him in teaching and training and superintending the work, but the work so grew in Japan that it became absolutely Japanese, and there is not a foreign missionary now in the O. M. S. work in Japan, and only two in Korea—a missionary and his wife.

Roland Allan, of England, in his book on "The Spontaneous Expansion of the Church," says: "If the church is to be indigenous it must spring up in the soil from the very first seeds planted. One or two little groups of Christians organized as churches . . . could spread all over an empire. They would be obviously and without question Native Churches. But if we establish Missions rather than Churches, two evil consequences, which we now see in greater or less degree everywhere, sterility and antagonism, inevitably arise.

"There is that in the Gospel which demands expression and is never satisfied without propagating itself . . . A Christianity which does not propagate itself languishes, if it does not perish. And this is as true of new churches as of old ones. Wherever the Spirit of Christ is, there is the spirit which desires the conversion of the world to Christ. And when men do not find adequate opportunity for its expression, a spirit of discontent and strife enters in."

(Continued from page 3)

to the bleak despair and bloody terror of Atheism. The church of Spain pursued the same course, until it has been crushed and her buindilgs set aflame by the torches of those cursed by her neglect and lack of spiritual help. Mexico is in the beginning of her travail of soul in the first throes of Atheism, engendered by the stench of a dead unspiritual Ecclesiasticism, and the end is not yet. "If the salt have lost his savor, it is thenceforth fit for nothing but to be trodden under foot of men." Shall the American church meet the same fate? That depends. Thousands of our preachers never preach the Gospel. They are prating Secularists. They talk professorily about a "new Social order."

They pipe for "World Peace" and "Disarmament," while a world is about to catch on fire with the battle flame, instead of calling a world rapidly ripening for tribulation and destruction to repentance and personal salvation. They vainly talk about "the brotherhood of man" while the horrible Cauldrons of hate and class strife are being stirred by infernal forces to the boiling point. They talk about the "fatherhood of God," as if God were the father of reprobates, and thus slander the Almighty, and wipe out all moral distinctions and relationships. God is not the father of the wicked. "They are of their father the devil, and his works they will do." Only those are sons of God who have turned away from sin, and become children of the Most High by the new birth. Will the preachers come back to their Bibles and preach the word of God with the Holy Ghost sent down from Heaven? Have we forgotten that "the gospel is the power of God unto salvation" as really now as when Paul invaded idolatrous, pagan Rome in the long ago, and his converts were found in the palace of Cæsar? Oh, for a million souls who will pray! Oh for ten thousand preachers who fear no one but God, and hate nothing but sin! Oh for a revelation to come to our leaders in church and state, of the times in which we live. That we are not here to build an Ecclesiasticism, and erect a kingdom—not here to consort with the world, nor rule in the realm of economics and politics, but to be a witness *against* the world and its sins, and of the great power of Jesus Christ to save all who believe, and to build them up in that holiness that will prepare them for the bridehood of Jesus Christ. Hear me my friends—the Age is ending! Anti-Christ is getting ready his hellish bride against the day of Armageddon, and Jesus is getting ready his bride against the day of Glory and Rapture. A Revival or ——— its opposite. Pray that we may be spared that hour! In the meantime, "Say not there are yet four months and then cometh harvest. Lift up your eyes and look on the fields. They are white already unto harvest and "he that reapeth receiveth wages, and gathereth fruit unto Eternal life." *Every lover of the harvest fields at once! Gather some sheaves before they are lost forever. So shall we come home at Eventide bringing our sheaves to lay at the feet of the Lord of harvest. "Pray ye therefore that he would send forth laborers into his harvest."*

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(Continued from page 1)

10th verse, we read this prophecy: "For thou wilt not leave my soul in the grave, neither wilt thou suffer thy holy one to see corruption." The Psalmist is telling us beforehand of the resurrection, and that the body of Jesus would not decay in the tomb.

In the 22nd Psalm, and 21st verse, David gives us the very words that Jesus repeated on the cross hundreds of years afterward. "My God, My God, why hast thou forsaken me." In the 24th Psalm, 7th and 8th verses, we have a beautiful prophecy, representing the return of Christ to the throne of glory after his resurrection: "Lift up your heads, O ye gates; and be ye lift up ye everlasting doors; and the King of glory shall come in. Who is this King of glory? The Lord strong and mighty, the Lord mighty in battle." In Zech. 9th chapter, 9th verse, we have a prophecy which was fulfilled in the most remarkable manner: "Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, and upon a colt, the foal of an ass."

When Jesus approached Jerusalem he sent his disciples, instructing them that they would find a colt tied on which man had never ridden. They were to bring the colt to him, which they did, and he rode upon the colt into the city of Jerusalem while the people met him and rolled him, shouting out their words of praise, fulfilling the ancient prophet's prediction in every detail.

In Exodus 12th chapter, 46th verse, in giving the law concerning sacrifice, the Hebrews were instructed that no bone of the passover lamb should be broken. In John 19:32, he gives us the following account: "Then came the soldiers, and brake the legs of the first, and of the other which was crucified with him. But when they came to Jesus, and saw that he was dead already, they brake not his legs; But one of the soldiers with a spear pierced his side, and forthwith came there out blood and water. And he that saw it bare record and his record is true: and he knoweth that he saith true, that ye might believe. For these things were done, that the scripture should be fulfilled, A bone of him shall not be broken."

In Psalm 22:16, we have David saying: "They pierced my hands and my feet." In

John 19:37, we have him saying, "And again another scripture saith, they shall look upon him whom they pierced." Long before the crucifixion of our Lord the prophet had described a transaction which took place at the foot of the cross on the day of the crucifixion. It is mentioned in Psalm 22:18, "They part my garments among them, and cast lots upon my vesture." In John 19:23, 24, we read, "Then the soldiers, when they crucified Jesus, took his garments, and made four parts, to every soldier a part; and also his coat; now the coat was without seam, woven from the top throughout. They said, therefore among themselves, let us not rend it, but cast lots for it, whose it shall be that the scripture might be fulfilled, which saith, they parted my raiment among them, and for my vesture they did cast lots. These things therefore the soldiers did."

Long before Jesus was born it was prophesied that he should be the son of a virgin, and so he was. Joseph decided to put away Mary after he had married her, but was restrained from doing so by revelation from God. It was prophesied that Jesus should be born in Bethlehem of Judea, and when the Wise Men came to Jerusalem seeking him they secured the written prophecy, looked into them and found that Jesus was to be born in Bethlehem. They then went forward and found him there. One of the prophets speaking of the Messiah, says, "Out of Egypt have I called my son." After the death of Herod God did call Joseph and Mary with Jesus up out of the land of Egypt, and they came up out of Egypt.

The prophet said the Messiah would be sold for thirty pieces of silver. Jesus Christ was betrayed by one of his disciples for thirty pieces of silver. The prophet had written the price paid for Jesus would go to buy land in the potters' field for a burial place. Judas cast the thirty pieces of silver in the temple and the Hebrew priest gathered up the same, and used the money to purchase the potters' field. The prophet said the Messiah would make his grave with the rich in his death. Our Lord Jesus was buried in the sepulchre of a rich man.

LET US RECAPITULATE.

The Messiah was to be born of a virgin.
He was to be born in Bethlehem of Judea.
He was to come out of Egypt.
He was to ride into Jerusalem on an ass' colt.

He was to be betrayed by his supposed friend.

He was to be sold for thirty pieces of silver.

The price paid for him was to be given for the potters' field.

He was to be crucified among thieves.
His enemies were to cast lots for his vesture.

Not a bone of him was to be broken.
They were to look upon him whom they had pierced.

He was to be buried in the tomb of a rich man.

There is no possible way to account for these prophecies and their fulfillment, unless we agree that the prophets who wrote them were inspired, and that Christ who fulfilled them is the Son of God. Old Testament and New teach us that all those who truly repent of their sins and trust in the Lord Jesus Christ shall be saved; that in his suffering and death upon the cross, and triumphant resurrection there is salvation full and free for all men from all sin. To his great name be glory and praise forever. The Bible is the word of God. Jesus Christ is the Son of God. He lived, he died, he arose again, and is at this very hour at the right hand of the Father, making intercession for the sins of the people. He will come back again in great glory to reign and rule over those who trust in him for salvation.

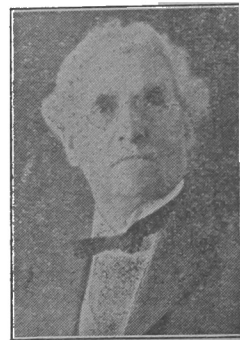
(Continued)

Monthly Sermon.

REV. H. C. MORRISON.

WISE COUNSEL FOR A YOUNG PREACHER

Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee.—1 Timothy 4:16.



When Andrew Jackson was President of the United States, a man called upon him and asked to be appointed to an important office. The President asked the man what his occupation was; to which the applicant replied, that he was a minister of the gospel. The President looked him

keenly in the face and said, "Well sir, you will have to come down from that exalted position in order to accept the highest office I could give you in this government."

I believe President Jackson was correct. I can conceive of no office among men higher than that of the gospel minister. To be called of God to preach the gospel; to be separated from the common walks and businesses of life, and sent out as a messenger of God to carry the good news of his love to lost humanity, seems to me to be the very highest and most exalted position that can be occupied by a human being.

Such an office carries with it high honor, great responsibility, and almost unlimited opportunity. The young minister will do well to read frequently St. Paul's instruction and exhortation to his young preacher friend Timothy. In the text we have chosen, we find the Apostle exhorting the young preacher to "take heed to himself, and his doctrine." He assures him that much depends, both for himself and to those to whom he preaches, on

WHAT HE IS, AND WHAT HE PREACHES.

His salvation and the fruitfulness of his ministry depend upon his own Christian character and the pure gospel he proclaims. It is suggested here that the preacher himself is to be saved, or lost, according to the faith that is in him, and his steadfast loyalty to the Word of God. If the minister would win souls he must take heed to the doctrines he proclaims.

The word "dogmatism" is unpopular; but we are safe in saying that the successful preacher, the man who really wins souls for his Master, must be a dogmatic, that is, a positive preacher; always able to buttress his message with a "Thus saith the Lord." The Apostle writes these impressive words to the young minister: "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works."

We find here a wide range into which a minister may go for his equipment. Most important of all things in the messenger of the Lord, is that he be a careful, prayerful student of the Word of God. It is out of the Bible that he must get his message for the people; and he may comfort himself with the thought that God has positively declared "My word shall not return unto me void."

The minister of the gospel must be a student of the Word of God. He should supply himself with the books containing the best thought of the greatest preachers of the gospel who have gone before him. He ought to study the commentaries. He ought to be a wide, careful reader of the best and most spiritual religious literature. The Apostle exhorts Timothy to "Study to show thyself

approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." Some years ago, while living in the country, I had an excellent Jersey cow. I would turn her out in the early morning and she would walk quietly away to the pasture where she spent the day browsing on the clover, the bluegrass, nipping tender buds of the shrubs about her; taking here and there a mouthful of wild flowers, drinking at a pure spring that flowed into a pond nearby; at night she came home bringing some gallons of rich milk for the supply of the family.

It is the high privilege of the minister through the week to search the Scriptures, to study the commentaries, to read biography, to dip into history and philosophy, to browse with a stimulated spiritual and mental appetite into the wide fields of religious literature; to come close to humanity; to touch men in the various walks of life; to go into the humble homes of the poor; to read the 23rd Psalm by the bedsides of the sick; to look into the innocent faces of children and pat them on the heads and call them by name; to gather truth from many sources, divine and human, and on the Sabbath day appear before your people full of the sincere milk of the word of God, and pour out to them a message that will send them away taught, fed, refreshed, and strengthened to run with patience the race which God has set before them.

Another excellent exhortation from the great Apostle to the young minister, Timothy, was, "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine." 2 Tim. 4:1, 2.

We could hardly think of a more comprehensive exhortation than this. It covers much ground. Notice that he emphasizes the exhortation with the understanding that it is given before, that is, in the presence of God; a presence from which no man can escape. It is emphasized in view of the coming judgment when we all, preachers and people, must appear before Jesus Christ. If you will read Paul's Epistles to Timothy you will find him constantly referring to doctrine; the only preaching that is of real value is doctrinal preaching. I do not mean that we are to be wrangling about modes of baptism, or peculiar views that are of little or no consequence, but that we are to preach with earnestness and emphasis the fundamental doctrines of sin and salvation, so that the people who hear us will be well informed and know how to protect themselves on a firm foundation of scriptural truth against all gainsayers.

Early Methodism had a wonderful system of doctrine. Those Methodist preachers inculcated in the minds of the people the fact of the fall of man, the sinfulness, the carnality of his nature, the necessity of repentance, the new birth, the witness of the Spirit and humble obedience to the commands of God in order to a state of justification and growth in grace. The early Methodist preachers laid peculiar emphasis upon perfect love. They declared that, in *putting on the new man we must put off the old man*. The new man must be born into us by regenerating grace, and the old man must be crucified and cast out by the power of the Holy Spirit.

They had a system of scriptural doctrine that appealed to the intelligence and awakened the consciences of men, and if faithfully preached, it will do the same today. It were better for you not to preach at all than that you should go forth ignorant of the great truths of the gospel, or worse still, knowing these truths, fail to proclaim them.

Another of St. Paul's stirring exhortations to his young preacher was, "Thou therefore endure hardness, as a good soldier of Jesus

Christ. No man that warreth entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier." Notice this exhortation; ponder it deeply, and prepare your minds and hearts to "endure hardness as a good soldier of Jesus Christ."

Notice the figure: Soldier! The soldier expects to march, to fight, to obey orders, to overcome obstacles; to tramp weary miles without food or drink; to go into battle; to give his life. Paul tells Timothy that he is to be a soldier; that he must harden his spiritual muscles, toughen the fiber of his consecration and purpose to be faithful to his high calling. There must be no desertion; there must be no cowardice. March on and on through thick and thin, through cold and hunger, through disappointment and, sometimes, apparent defeat. Do not be content to be the pastor of large congregations; to proclaim your message in high-steepled churches; to live in a comfortable parsonage for which you pay no rent, taxes or insurance, or be flattered with the praises of the people who compliment you for the message. Your great work is to win souls. You must become so centered and enthusiastic in the winning of souls that everything else scarcely attracts your attention. You must determine not to rest in your prayers, in your earnestness, or the people rest in your message and insistence, until you win souls from sin to salvation in the Lord Jesus.

There is no calling among men that affords greater possibilities for the enlargement of one's natural gifts, or greater necessity for study, or stronger stimulus to energetic action than that of the ministry. In this work, if you put yourself into it, your faith will be quickened, your knowledge will be increased, and human sympathy be enlarged. You must keep within the Holy Spirit, who is the source of power. You must run your race, ever looking unto Jesus. You must touch every phase of human life. You will come in contact with the skeptic and the fanatic, with the arrogant and the humble, but learn to fellowship with the highest saints, and sympathize with the deepest sinners. Have the fire of God in your souls, and the message of God upon your lips. There is nothing more offensive than arrogance and pride in the preacher. There is nothing more contemptible than that he should be a coward.

The minister of Jesus Christ must stand like a fearless chieftain commanding the forces of righteousness. He must lead the charge on sin and wrong like a brigadier riding into the teeth of steel and the flame of fire. He must, like a good physician, be ready to minister to the wounded of friends or foes. He must weep over the lost like a broken-hearted maiden over the death of her lover.

As preachers of the gospel, you have privileges and opportunities that an angel might covet—to seek the lost, to tell the most miserable and wrecked wretches of sin that, in Jesus Christ, there is redemption; that they may be born again; that there is a new life for them; that they may be sanctified wholly; that the precious blood of Jesus Christ can, and will cleanse them from all sin. That sadly as their lives have been marred, by the power of the God of the universe, and love of the blessed Christ, and through the energies of the Holy Spirit, they may be lifted from the gates of hell to the glories of Paradise.

We should not aspire to be great scholars, but to be great soul winners. That we need some scholars we all agree, but the ministers, if the people are saved, must be on fire for souls. There is one more thought in Paul's exhortation to Timothy, the importance of holding firmly to a system of sound doctrine. Many ministers have started well, run well for a time, preached the fundamental truths of evangelical Christianity, but in

these days of false teaching, they have drifted away from sound doctrine and have ceased to win souls. May God grant us grace to faithfully proclaim the unsearchable riches of Christ and, sometime, somewhere, in God's universe, may we bring many sheaves to lay at the Master's feet.

Notice!

The usual War Letter is delayed this week but will be in next week and will appear without interruption.

H. C. Morrison's Dates.

Tampa, Fla., Jan. 27-Feb. 2.
Lakeland, Fla., Feb. 5-17.

To Whom It May Concern:

I have read Dr. H. C. Morrison's new book, "The Answer Inside," or, "Five Great Needs." This is one of his very best, so timely and right to the point. It should be read and studied by every preacher, teacher, college president, and especially by every father and mother and son and daughter. You just simply can't afford to be without this book. I think the greatest need today is a revival of the Christian home. And Dr. Morrison very clearly points the way back to the Cross and the Christian home. Price 25c, or five for \$1.00. Pentecostal Pub. Co., Louisville, Ky. E. R. OVERLEY.

Personal Effort to Save Souls.

"The Spirit and the bride say, Come;" and are you, as a member of Christ's Church, diligently saying—to your friends, neighbors, and to those unawakened sinners in the congregation with whom you stand in Church relations—saying to all these, "Come, for all things are now ready?" Much may be accomplished by these efforts. The Spirit does the work, but the Church, in her individual membership, is the agent. And though the Spirit says, Come, we are not to expect to see the work accomplished unless the individual membership comes up "to the help of the Lord, to the help of the Lord against the mighty." Do not think it optional with yourself whether you will extend these Gospel invitations. It is the design of God that every redeemed sinner shall be specially invited. What a work is before every individual Christian! Surely, help is needed. What might be the result should every member, individually and collectively, engage in urging the Gospel invitation! We little know what the result of one well-directed effort may be.

The Nightingale of the Psalms

It has been said that Rev. Aycock, author of this book, has given the most beautiful exposition of this Psalm that has ever been written. He takes up the subjects, such as, "I Shall Not Want," "Rest," "Refreshments," "Forgiveness," "Guidance," etc., and gives the most comforting exposition of them. Sixty thousand copies have been printed and the book never grows old.

Price 25c a copy, or five copies for \$1.00.

Interest The Young People

of your church in missions. There is no better way to create missionary interest and zeal in any society, for that matter, than to place a copy of the book "Ukanya" in their hands. It is a true story of an African girl, interestingly and touchingly written. You cannot read how this little heathen girl endured hardship, how eagerly she accepted our Christ and the torture she went through to serve him, without having your heart quickened and stirred.

The demand for this book has been so great that we have had a new edition brought out. The price is only 60c. Don't fail to get a copy.

OUR BOYS AND GIRLS

WHY A BOY SHOULD BE A CHRISTIAN.

"A boy will hunt, and a boy will fish,
Or play base-ball all day;
But a boy won't think, and a boy
won't work,

Because he's not made that way."

Whoever wrote that did not really understand boys, for I know and you know that a boy does think; and I am going to ask you to do a little thinking here and now, as you and I consider some reasons why a boy should be a Christian. Now, when people think over a thing in good shape they put their reasons in order, and we will do the same, making the reasons "one," "two," "three," and so on.

Reason one: You need the help of Christ. You are in the world and you must pass through it. You will have questions to settle which you won't know how to decide if you are left alone to yourself. You will be tempted to do wrong. You will have more or less trouble, and no one can help you in all these things so well as Jesus Christ.

Besides this, you have a character to form. Life is not all fun, even for boys. Jesus is the only one who ever lived a perfect life. He is, therefore, the best teacher you can have. But, more than that, he will come into your heart and live with you if you will let him, for he says, "Behold, I stand at the door and knock; if any man (or boy) hear my voice, and open the door, I will come in to him." You know how it is when you are with a very good man. You come to think as he thinks, and do as he does, and it is easy to be good in his presence. Much more will you find it easy to be good if you will let Christ come into your heart and direct your life.

More than all, Jesus is the only one who can forgive sin, and, my dear boy, you are a sinner, for the Bible says so, and you know it. Do you not therefore need a Savior?

Reason two: Jesus needs your help. He has a place for you in his kingdom and a work for you to do. He needs you in your school and on the playground to show how brave and manly and true a Christian boy can be. He needs you in your home to brighten it by a happy life, as he brightened his home when he was a boy. He needs you everywhere, to live for him, and to win other boys to himself; for God wants the boys.

And what a grand thing it is that Jesus does need you. You would be sorry to think that he had no use for you, and that the world would go along just as well without you. You need not think so, for there is plenty of work that will not be done unless you do it. He is calling you. Respond to his call. Come up to his help, as a good soldier of Jesus Christ.

Reason three: His requirements are reasonable. All that he asks of you is to do right. He does not expect you to be a Christian man but a Christian boy, with all a boy's love of fun and frolic. He expects you to run and romp, and shout as loud as ever, but never to forget that you are one of Christ's boys. Christianity does not consist of sermons and prayer meetings, but of "righteousness, peace and joy in the Holy Ghost." It is doing right because it pleases Jesus, being happy because you are doing right, and living at peace with all around you. Boys sometimes think that they can "sow wild oats," as they call it, for a few years, and repent later on, but they forget that a life once stained with sin may be forgiven, but the scar will remain forever. Whosoever sows wild oats must reap his own harvest, for God has said, "Whatsoever a man soweth, that shall he also reap." Does not he that made you know what will make you the happiest?

Reason four: As we think about the future, the outlook is very bright for a Christian boy. The same Jesus whom he has loved and served in life

will be with him in the hour of death, and will usher him into the gates of the Eternal City. Eternity is a long time, my boy; an awful long time if spent apart from Jesus, but a blessed long time if spent in his company. He who can say, "For me to live is Christ," can also say, "To die is gain."

Reason five. You ought to be a Christian and you know it. Christ died for you. He loves you and longs for your love, and it is a burning shame for you not to love him and try to please him. Won't you begin today, my boy, by asking him to forgive your sins and enroll you as one of his followers? The manliest thing a boy can do is to stand up for Jesus. When President Garfield was a boy at Williams College he climbed Mt. Greylock one day with a lot of his companions and spent the night on the mountain. Seated around the camp fire they sang college songs and told stories all the evening. At length young Garfield took a Testament out of his pocket and said, "Boys, it is my custom to read a chapter in the Bible and have a prayer before going to bed. Shall we have it all together?" And they did. That is the kind of a boy that you and I admire—one who serves the Lord, and isn't afraid to say so. That is the kind of a boy I hope that you will be; a boy who can say from his heart, "I will go where you want me to go, Lord,

Over mountains or valley or sea;
I will say what you want me to say,
Lord;

I will be what you want me to be."

Dear Aunt Bettie: Will you please move over and give room for a Tennessee girl? I am eight years old. I have black hair and black eyes, my weight is 62 pounds. My height is four feet and two inches. I go to Sunday school. My Sunday school teacher is Miss Mally Cooper. Mother takes *The Herald* and I enjoy reading page ten. Can any one guess my middle name? It begins with C and ends with E, and has seven letters in it. My birthday is April 30. Have I a twin? I am in the third grade. I have three sisters and four brothers. We go to the Methodist Church. My favorite sport is fishing. I have a pet dog and two geese. My father is dead. I live twelve miles west of Henderson, Tenn. My school teacher is Miss Evelyn Hooper. We all like her fine. I will try to answer any letters I receive from the cousins.
Frances C. Cain.
Pinson, Tenn.

Dear Aunt Bettie: Will you please let a Tennessee girl join your band of happy boys and girls? I am twelve years old. My birthday is October 11. Have I a twin? I have blond hair, brown eyes and fair complexion. I weigh 91 pounds, and am about five feet high. Mother takes *The Herald*. I enjoy reading page ten. Who can guess my first name? It begins with A and ends in E, and has five letters in it. I am a Christian. I am guessing Mary F. Buckner's name is Frances. I go to Sunday school; my Sunday school teacher is Miss Pauline Bell. I sure do like her. I go to the Methodist Church. My school teacher is Miss Jerry Lawson. I live twelve miles west of Henderson, Tenn. I have four brothers and three sisters. I have a pet dog and a cat. My favorite sport is horse riding.

Katherine Cain.
Pinson, Tenn.

Dear Aunt Bettie: As this is my first letter to *The Herald* I hope you can find room for one more. I have a very dear friend who gives me *The Herald* and I enjoy it very much, especially page ten. I joined the M. E. Church when I was twelve years of age. I am eighteen and I'm praying to go on with the Lord. I have been a shut-in for six months and

I'm just now able to sit up. I would enjoy hearing from Christian boys and girls, those especially my age, who are working for the Lord. But may God bless young and old. Pray for me, that God may give me my health again if it is his will. Please write to me, boys and girls, for I'm very lonely. Your letters would certainly cheer me up.
Sue Love.
317 McGaughey St., Dyersburg, Tenn.

Dear Aunt Bettie: I have never seen a letter from Morrison Park, so I thought I would write one. This is my first letter to *The Herald*. I go to Morrison Park school. I am in the sixth grade. My school was named for Dr. Morrison. I live near Dr. Morrison's birthplace. Grandfather went to school with him. I am eleven years old; my birthday is March 16. I wonder if I have a twin. I go to Boyd's Creek Sunday school most every Sunday. Our pastor is Rev. Verner Blair. I will try to answer all the letters I receive.

Mary Elsie Wells.
Rt. 4, Glasgow, Ky.

Dear Aunt Bettie: Will you let a Kentucky girl join your band of happy boys and girls? My friend takes *The Herald* and I like to read the Children's Page. I go to Sunday school every Sunday. My Sunday school teacher is Mr. Clyde Bevans, of Ohio. We all like him fine. I live near Wilmore. I am fifteen years of age. My birthday is August 22. Who has my birthday? I have dark hair and brown eyes. Mother is dead. I have two sisters and three brothers. Hope Mr. Waste Basket will be out fishing when it comes. I would like the rest of the newcomers on prize all at home. I am not a Christian but hope to be some day. I would like for some of the cousins my age to write to me.

Mary S. Reynolds.
Rt. 2, Wilmore, Ky.

Dear Aunt Bettie: This is my first letter to *The Herald* and hope, like the rest of the newcomers on page ten, that I will see it in print. I am a little girl just nine summers old and mama has wanted me to join the cousins and let them know how much we enjoy the young people's letters. In my imagination I try to picture where each and all of you live and would enjoy a little chat with each and every contributor to this page. I am not a Christian but mama wants me to be one and give my heart to Jesus in the days of my youth and serve him all down through the years. What a record it is for a saint of God to reach old age and look back and say he was glad God was his best friend and Savior all the years of their lives. There is nothing to be lost and everything to be gained in living for Jesus. And when I give my heart to him I want to go through and be faithful. Mama loves to read *The Herald* and has sent in her contribution to help with Asbury College Thanksgiving Offering. We are hoping it will go way over the top, and all who read these lines, let us join in prayers that such will come to pass. This is a long letter for my first one, so will be closing. With best wishes to all the cousins and Aunt Bettie and dear Dr. Morrison. May God bless you all.

Mary Lorraine Stubblefield.
Karnak, Ill.

Dear Aunt Bettie: I am writing my first letter to *The Herald*, although I have been intending to write for some time. I am sixteen years of age. My birthday is May 12. Have I a twin? If so, please write to me. I belong to the Methodist Church at Carlisle. Our preacher is Brother Sweazy and our presiding elder Dr. Warner Davis, and we are all very fond of them. Mother and father subscribed for *The Herald* about three years ago for six months, and since then we couldn't be without it in our home. I like Dr. Morrison's letters and Uncle Bud Robinson's letters, and I always read page ten. I like to see the letters from other states, but I would like to see more

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letters from our own state of Kentucky. I would like very much to see this letter in print, so I hope Mr. W. B. has gone visiting when this letter arrives.

Holmes Myers.
Rt. 1, Myers, Ky.

Dear Aunt Bettie: Will you allow a girl from Virginia to join your band of boys and girls? I am sixteen years old and I enjoy reading *The Herald* very much. I especially like to read page ten. Mother takes many Christian papers, but personally I like *The Herald* best. I go to the Friends Church. Our pastor is Rev. A. B. Starbuck. We have many good meetings in our church. We have young people's prayer service on Friday nights at the different homes, we usually have between 35 and 40 people to come to these meetings. We have our regular prayer service on Wednesday nights for everybody. We have our C. E. on Sunday nights. This is my first letter, and I hope to see it in print. I wish that all the boys and girls would write to me, and as I love to write, I promise I will answer all the letters I receive. So come on, cousins and write to me. I am longing for some letters from you.

Doris Odom.
531 Fayette St., Portsmouth, Va.

Dear Aunt Bettie: For some time I've been impressed to write a letter to our boys and girls of page ten. I want to thank my grandparents for sending *The Herald* to me. I enjoy reading the many letters of our young people of this day and time. I am a young man twenty-one years of age. I have experienced the true light of salvation, and have given my life to Jesus.

Charles W. Miller.
Rt. 2, Beaver, Colo.

Dear Aunt Bettie: It has been a couple of years since I have written to you. I am a Christian and was saved when I was seven years old over in the Clinton Tabernacle. I am ten years old and my birthday is March 3. I have blond hair and blue eyes, fair skin, and weigh about seventy pounds. Daddy is a farmer. He has two hogs and some chickens. I have a pet dog named Jack. I have three sisters and they are Christians. I like to go to Sunday school. I am guessing Mary F. Buckner's middle name to be Frances. If I have a twin please write to me. I'll try to answer all letters written to me. Hoping Mr. W. B. is out riding when this letter arrives. I hope to see my letter in print.

Alice Hicks.
Box 81, Baden, Pa.

Eye hath not seen, nor ear heard, neither hath it entered into the heart of man, the things which God hath prepared for them that love him. 1 Cor. 2:9.

FALLEN ASLEEP

GALE.

I am writing you to tell you of the death of my father, John D. Gale, of Zanesville, Ohio. They were in St. Petersburg, Florida, last winter and heard you preach, also, talked to you, I think. He died the last of September. He has been a reader of *The Pentecostal Herald* for many years. He attended Camp Sychar camp meeting at Mt. Vernon, Ohio. He was converted at the age of 14 years and united with the Methodist Church and was an old-time Methodist. He was 82 years of age, born at Nashport, Ohio. Six children survive him.

Yours in Christ,
Rev. Floyd Gale.

MAMPE.

Carl Earnest Mampe was born in Stolpe, Germany, on Feb. 11, 1859, where he grew to manhood and served in the German Navy for thirteen years. His long term of service in this capacity, having traveled around the world several times, it was interesting to hear him relate his many experiences. A short time before coming to the United States to make his home he was married to Anna Shoenrock in Covertz, Germany. He and Mrs. Mampe came to Butler county, Kan., in 1886, and settled near Augusta, Kan., where they lived until 1903 when they moved to the John Wagner farm, southeast of Eldorado, Kan.

His companion, Mrs. Mampe, died on May 25, 1931, leaving Mr. Mampe, daughter and grandchildren, with a host of friends to mourn her loss. Mr. Mampe died at the home of his daughter, Mrs. Walter T. Wilson, Dec. 4, 1935, being 76 years, 9 months and 23 days old. He is survived by a daughter engaged in the work of the Salvation Army, with her husband, Walter T. Wilson, at Drumright, Okla., four grandchildren, a brother-in-law, a niece, a nephew, and two great-grandchildren. Mr. Mampe is the last of a family of ten children.

In 1888 Bro. Mampe was converted at the Zion Evangelical Church near Augusta. His conversion was an inspiration to all and as soon as possible he united with the Evangelical Church giving joyous testimony to the grace of God. Some years later he claimed entire sanctification. His home was an inspiration; scripture texts and mottoes covered the walls of the earthly dwellingplace of this man of God. He was a faithful member of the Evangelical Church for 47 years. Brother Mampe was one of those men the church could always rely upon. He was a praying man, a great giver to the work of the Lord. His counsel was always valuable. He was interested in the Wichita Holiness Camp Meeting and had many texts marked from the great preachers of that camp, like Dr. Morrison and others. He has held many important positions in the Church, such as classleader, exhorter, superintendent, steward and trustee. He did not miss the midweek prayer meeting if possible to be there. He made church-going the business of his life. He enjoyed his religion and demonstrated the fact to the world that he loved the Lord with all his heart. He often spoke of the bright hope beyond the grave and reunion with loved ones, also meet the one who has washed us from our sins in his own blood.

Brother Mampe was conscious to the very last. Among the last words spoken at his bedside a few moments before he passed away were, "You will soon be with Jesus now, grandpa." A smile came over his face as he answered, "Yes." I said to him, "When you get over there, Grandpa, tell all the folks we are coming." He assured us he would. His last words were, "I have fought a good fight."

We miss him, but our loss is Heaven's gain. We shall meet again if faithful. It is wonderful to stand beside the deathbed of one who has kept the faith. The saints are marching in.

Captain Walter T. Wilson.

ASBURY COLLEGE HAS DINNER.

During the Young People's Conference in Memphis, Tenn., Dec. 27-31, the trustees, alumni, students, prospective students, and friends of Asbury College, Wilmore, Ky., held a dinner at 5:30 P. M., at the B. & M. Cafeteria on Madison Avenue. More than fifty attended. Many will remember Dr. H. C. Morrison, who conducted two revivals in Memphis last year. Dr. Z. T. Johnson is the Vice President. Those who attended the affair were:

Miss Sue Craig, Virginia, Alumnus.
Mrs. Verda Borchers, Wilmore, Ky., student.

Rev. Walter Borchers, Brazil, S. A., student.

Rev. L. D. Smith, Tenn., student.

Rev. Wayne A. Lamb, Tenn., Alumnus.

Mrs. Wayne A. Lamb, Tenn.

Miss Mary Elizabeth Hunt, N. C., Alumnus.

Rev. C. E. Williams, N. C., Alumnus.

Miss Cauline Collins, Ala., student.

Miss Mary Olivia Williamson, Ala., friend.

Miss Harriette Smith, Tenn., friend.

Miss Lucille Adams, Tenn., friend.

Miss Willouise Butts, Tenn., prospect.

Mrs. H. A. Butts, Tenn., friend.

Mrs. Lucian Smith, Sr., Tenn., friend.

Mr. Lucian Smith, Sr., Tenn., friend.

Mrs. A. L. Cleveland, Fla., friend.

Dr. H. A. Butts, D. D., Tenn., trustee.

Rev. John Leslie Adams, Tenn., prospect.

Miss Sarah Winfrey Butts, Tenn., student.

Rev. C. Elliott Means, Tex., student.

Miss Margaret Blackwell, Ga., prospect.

Miss Emily Evans, Ky., student.

Miss Vela Cleveland, Fla., student.

Mr. H. B. Simms, Ky., alumnus.

Rev. J. Norris Loper, Ky., alumnus.

Rev. J. C. Whitaker, La., alumnus.

Mrs. J. C. Whitaker, La.

Rev. Fred L. Martin, Jr., Ala., alumnus.

Iva E. Williams, Miss., alumnus.

Rev. Hendrix A. Townsley, Calif., student.

Rev. Edgar S. Nelson, Calif., student.

Rev. Elwood J. Gray, Calif., former student.

Miss Billa Buchanan, Calif., friend.

Miss Helen Yarbrough, N. C., prospect.

Miss Isabelle Knott, N. C., friend.

Miss Emma Yeigler, Ky., student, 1933.

Rev. Ralph Yarbrough, N. C., student.

Miss Lois Van Doren, Ariz., student.

Mr. John Sikes, Jr., Fla., student.

Mr. Ernest W. Hall, Fla., prospect.

Miss Jean Cleveland, Fla., student.

Rev. P. H. Wiley, Tenn., alumnus.

Mrs. P. H. Wiley, Tenn., alumnus.

Rev. R. F. Wiley, Tenn.

Rev. W. Raymond Wilder, alumnus.

Mrs. W. Raymond Wilder.

Raymond Junior Wilder.

Rev. A. D. Houghlin, Ky., alumnus.

Miss Anna Fellows, Ky., alumnus.

Miss Polley Dougherty, Calif., student, '33 and '34.

Miss Virginia Pritchard, Ky., alumnus.

Rev. Robert Hays, Ky., alumnus.

Miss Helen Strickland, Ga., student, 1935.

Mr. William Brockington, S. C., student.

Miss Elois Wilson, Ore., prospect.
Miss Margaret Purvance, Ore., prospect.

The dinner was carried on just as near like our school dining-room as was possible. We began with that great old soul-stirring song, "Amazing Grace," the whole Cafeteria becoming still and quiet. We followed this with the Asbury College song. Rev. Wayne Lamb returned thanks. During the course of the dinner Dr. H. A. Butts, representing the Trustees, Rev. C. E. Williams, representing the Alumnus, and Rev. Walter Borchers, representing the College, gave short talks. The Asbury spirit was felt through the entire procedure, and all had a good time. The world is looking to Asbury College.

L. D. Smith.

DANIELSON, CONNECTICUT.

The revival held in the Nazarene Church at Danielson in October was truly blessed of God. Rev. Warren C. McIntire, D. D., of Wilmore, Ky., was, for the third consecutive year, our evangelist. His messages were blessed of the Spirit to the people. Folk began to come from outlying country towns. From one little church of another denomination, twelve miles distant, the young pastor brought his congregation and many sought sanctification at our altar, night after night. As a result of these meetings an evangelistic circuit was formed with the purpose of carrying the blessing to other localities. Every fortnight five churches of four different denominations meet for an evangelistic meeting. The preachers take turns preaching, and God is blessing. While only five of these meetings have thus far been held, we feel the results are becoming far-reaching, and already these buildings are being crowded to their capacity. Doctor McIntire is God's man, a man of vision and an able leader giving his very life to the work. We have given him a unanimous call to hold a revival this coming fall, if Jesus tarries, for we feel the ingathering will be greater than ever.

Rev. Almer F. Gallup.

A SOLILOQUY.

Three-score years have come and passed away,
And through them all the Lord hath been my stay.
'Mid pastures green He maketh me to lie,
By waters still my heart to satisfy.
My soul He doth restore and greatly bless;
He leadeth me in paths of righteousness.
For sake of His dear name. I shall not miss the goal
With Thee to guide, O Shepherd of my soul!
If through the valley dark my way should lie,
And death its shadow cast, I'll glorify
The name of my dear Lord: With Thee to chart the way
No evil will I fear—I cannot stray.
Should foes or evil one beset my path,
Or seek to crush my spirit in their wrath,
With Thy dear rod and staff to comfort me
Dear Shepherd of my soul—I'm safe with Thee.
With oil of gladness, and with table spread
With bread of life, my Lord hath

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truly said—

"Come, feast with me my child, and thou shalt know
Of goodness and of mercy I bestow:
Thy cup of joy shalt overflow its brim,
And songs of praise by Heavenly Seraphim
Shalt greet thy coming home." All praise to Him!

And so—

These three-score years,
With their sunshine and shadows
Laughter and tears—
Their joys without number,
Sorrows and fears—
Are gone—forever gone:
But in my heart there's a song.
As I pick up the tangled threads of of life,
And ponder what the future years may ken,
And wonder at the sad, ignoble strife,
The vanity and wickedness of men—
I hear the gentle voice of Him who trod
Alone the winepress—"Thy life is hid with Christ in God."
So, my dear Shepherd calms the doubts and fears
That crept into my heart—of future years.
O Saviour, blessed Shepherd of my soul,
My heart, my life, my all wilt Thou control;
Then here, and now, and always I shall be
Thine, throughout the ages of Eternity.

A. V. Hester,

SUNDAY SCHOOL LESSON

BY O. G. MINGLEDORFF.

Lesson VI.—February 9, 1936.

Subject.—Jesus Insists on Righteousness. Luke 6:39-49.

Golden Text.—And why call ye me, Lord, Lord, and do not the things which I say? Luke 6:46.

Practical Truth.—Our obedience to Christ is an important test of our religion.

Time.—Summer of A. D. 28.

Place.—Galilee.

Parallel Account.—Matt. 7:15-20.

Introduction.—We are studying today a part of Luke's version of our Lord's Sermon on the Mount, the greatest utterance that has ever been made among men. Take up the sermon also in Matt. 5-7, and compare it with Luke's statement. Ever and anon I have been calling attention to the difference in words that we find in the Gospels concerning the same subject. The differences are wholesome; for they preclude all thought of collusion on the part of the writers. One who holds to the doctrine of verbal inspiration may find some difficulty in reconciling such verbal differences; but they give no trouble to one who believes in a plenary inspiration that left each writer free to express himself in his own language and in his own style, but guided infallibly as to the truth of his statements.

David in the 23rd Psalm in speaking of the Lord as his Shepherd says: "He leadeth me in the paths of righteousness for his name's sake." God's reputation is at stake in his dealings with his children. We represent him in this world. If we are unfaithful, we bring reproach upon his name, just as wayward children bring reproach upon their human parents when they become vile. The Bible says in plain words: "Train up a child in the way he should go: and when he is old, he will not depart from it." That is God's word; but all my life long I have heard people trying to tone it down to ease some one's guilty conscience; but it won't tone down. It is a rock-ribbed Gibraltar, thank God. On that promise a faithful parent can train up his children in the way of eternal righteousness, and rest his soul in ease and comfort. One may choose not to believe that; but it is so. It is not true because God said it; but he said it because it is true. Some one says: "That is rabid; it will send some good parents to the mourners' bench." Maybe so; but if their children are wicked, there is the proper place for their parents. Say, people, it is high time to quit turning loose young criminals on this country.

In this lesson Jesus is calling for heart righteousness. If the tree is good, one need not fret about the quality of the apples. I have a tree that formerly bore little trashy nuts; but I cut out its top, and crowned it with a top from a good tree. Now it bears large, beautiful nuts. I enjoy making the worthless old stump support a crown from a good tree. Jesus says, Rev. 3:11: "Behold, I come quickly: hold that fast which thou hast, that no man take thy crown." Better be careful, lest some poor heathen-born man wear thy crown in glory.

One is astounded at the quiet dignity and authority with which Jesus taught the people. Common men knit

their brows and reason about things till it is painful, and then often miss the truth; but Jesus Christ did not have to reason to know the truth, but taught the truth intuitively. Some one says that was because he was the God-man; but is that true? I am inclined to believe that he lived his life as a pure man under the influence of the Divine Spirit. Some day we are to know as we are known. Sin has blinded and befuddled's man's mind to such an extent that he can no longer see the truth clearly by intuition. Maybe, had there never been any blight from sin in the human race, we could, even now, know as we are known. I am not dogmatic about that; but it looks that way to me.

I've always been sorry for King Solomon. He went astray because David gave him too much rope when he was a lad. What wisdom he had! But he failed to practice his own preaching. In Proverbs 13:34, he writes golden words that are good for all time to come: "Righteousness exalteth a nation: but sin is a reproach to any people." Then in Chapter 29:2, he says: "When the righteous are in authority, the people rejoice: but when the wicked beareth rule, the people mourn." Folks don't change much. We are like the people were in Solomon's day—we know a whole lot better than we do. That's what's the matter with the world today. If we did as well as we know, the angels would come down and live among us.

Comments on the Lesson Text.

39. A parable.—In his teaching Christ used parables with consummate skill and power. There is no finer way of teaching. It makes truth stick and stay. What a picture! A blind man leading another blind man, and both falling into a ditch. No one can forget it.

40. The disciple is not above his master.—Disciple means pupil here, and master means teacher. But that is a strange statement that follows these words. The pupil carries the impress of his teacher's character. The Christian saved and wholly sanctified through faith in the blood of God's Lamb becomes like his Lord and Master. Christlikeness is about the greatest attainment possible to man in any world. That makes a heaven for saints; and the want of it makes a hell for sinners.

41 and 42. No use to quote words. The lesson is too plain to be misunderstood. It is the gross sinner offering to purify the smaller sinner. It is the big swindler sending a poor hungry man to jail for stealing a loaf of bread. It is the rich woman who underpays her Negro cook, reprimanding the poor black woman for giving her hungry child a slice of bread out of the kitchen pantry. What towering saints we are! Everybody's a big sinner, but thee and me; and most of the time I think thee is a sinner. Those old-time Pharisees were pretty tough sinners what time they boasted to God that they were all the decent human stock he had in the world; but as a colored philosopher remarked sometime gone by, "Boss, dem folks aint all dead yet." Well, let's sweep our own back yards first; after that we can help our neighbors clean out any old rubbish that may

disgrace their premises. Guilty? Then get busy quick.

43 and 44. Read the verses. Everybody knows that to be true out in the orchard; but Jesus applies it to human beings. Matthew makes it hot. Is it true that a good man's influence is always a blessing, and a bad man's influence is always a curse? That is exactly what Jesus says, "O, that won't do. Mr. Moneybags is a blessing to our community. He is public-spirited—put ten thousand dollars into our new school building; put several hundred dollars into the New City Auditorium. Why, he even helped to build the new Methodist Church." Well, sing his praises to any tune you like; but Jesus Christ says he is a curse to your community; and if you will wait till Judgment Day, you will see the awful fact blazing in letters of hell fire.

46. Why call ye me, Lord, Lord, and do not the things which I say?—Read them again and again. They are fearful words. "He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him." "Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven." Some who profess to be Christians tell me that no one can keep God's commandments; and they confess, even boast, that they do not keep them. Thank God, I am no man's judge; but to me Judgment Day looks dark for such souls. Better do and teach the commandments, even the least of them. That will be safer.

47-49. I saw a commentary on that some while ago. A man built a house on the sand on the edge of a creek. A big freshet had swept down that creek bed. The house was gone; and even the sandy land on which it once stood had been swept along by the current. Spiritually speaking, and that is what Jesus was talking about, lots of people are now building on the sand. These modern cults that want to do away with our blood Atonement are building on the loose sand. Christian Science, so-called, can save no one—its dupes will be lost eternally. Russelism has no basis of salvation. Modernism is robbing the church of her faith in Jesus Christ, and thereby sending multitudes to hell. There can be no salvation in Mormonism. I hear the cry: "Too Narrow. Be charitable." God help me to stand by the old-time Gospel once for all given to the saints. We shall go up to the eternal city through the precious blood of the Son of God, or we shall not go at all. But you don't like a bloody salvation. You are going to heaven by imitating Jesus Christ, "If I live as he did I shall become like him; and therefore I shall be fit for heaven." Beautiful, isn't it? How long will a goat have to imitate a sheep to become a sheep? Answer that question; and I will tell you where you are headed for. May I beg my fellowmen to quit playing with these miserable cults, and make sure of salvation through faith in the Lamb of God that taketh away the sin of the world? He is our only hope; but he is all we can ever need. Amen!

UNCTION AND POWER.

J. M. Hames.

"Ye are the salt of the earth." Matt. 5:13. Salt in both Old and New Testament is a type of the indwelling



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Christ. Whenever we are salted through and through with the Holy Ghost element, our words will be seasoned with heavenly warmth. They will pierce men's hearts. There will be an inexpressible magnetism about them.

We are told by St. Paul to "Let your speech be always seasoned by grace," (salt). Notice: salt, not mustard or vinegar. Some people put vinegar in their speech. It is full of sharpness and bitterness. There is to be nothing in our speech that is harsh, hard, cutting or stinging. Our prayers and testimonies are to be seasoned with salt; in other words, our speech is to be loaded. Our words cannot be loaded after they leave our lips. If God is in them they must proceed out of the Holy Ghost element in us.

It often happens that persons devoid of the interior flame of the Holy Ghost try to put a pathos or an unction into their prayers or sermons; but in spite of all their efforts, their words are insipid, chilly and powerless, because they have not come from an interior furnace. It is only painted fire, which dazzles the eye and freezes the heart. The Holy Ghost alone can put into our words that burning, warming sensation which kindles other souls into fervor.

Another thing, salt must be applied if it saves. Suppose you keep the salt in one place and fresh meat in another. You can readily see what the result will be. Just so, if we keep our holiness to ourselves and refuse to mingle with people just because they do not see as we do, think like we think, and hold different views from us. Because of fear we might compromise; we often hold ourselves aloof from them; but how are we to help them, enlighten them, or bless, if we keep them at arm's length. While holiness is not of the world, yet, it is in the world.

In my travels I have met little holiness crowds that were so afraid they

would become worldly that they separated themselves from all other Christians and failed until they had about dried up spiritually. Of course, they failed to reach the outside world. Figuratively speaking, they seemed content to jump up and down in a peck measure. Brethren, this is the wrong view of holiness.

There are two extreme tendencies in the ministry, says the sainted Bounds. The one is to shut itself out from intercourse with the people. The monk and the hermit were illustrations of this. They shut themselves up to be more with God. They failed, of course. Our being with God is useful only as we expend its priceless benefits on men. This age, neither with preacher nor people, is much intent on God. Our hankering is that way. We shut ourselves to our study. We become students, book-worms, Bible-worms, sermon-makers, noted for literature, thought and sermon; but the people and God, where are they? Out of heart, out of mind.

The other tendency is to thoroughly popularize the ministry. He is no longer God's, but a man of affairs, of the people. He prays not, because his ministry is to the people. If he can move the people, create an interest in church work, he is satisfied.

Another thing about salt is that it brings out the flavor in food. If food has a flat taste a pinch of salt will bring out the flavor and make it appetizing. If we would grip people's hearts and get the attention of this hell-jeering world, we must have the salt element in us. If we had more salt our prayers, testimonies and sermons would not be so stale and dry. "But if the salt," says Jesus, "have lost his savour, . . . it is thenceforth good for nothing. . . ." He did not say if the salt turns green and fails to pass for salt, it has lost its savour. It may look like salt, pass for salt: but if it loathes that penetrating element, the glory is gone and we are mere letter Christians.

We may be Orthodox, separated from the world, come out from lodges, dress plain; but if we have lost that soul grip, all of our so-called Orthodoxy counts for nothing. How long will it take us preachers to learn the lesson that the "Letter killeth;" that is, preaching without the anointing oil, has a tendency to kill and harden instead of blessing. The letter may have the germ of life in it, but it has no breath of spring to evoke it. Winter seed they are; as hard as the winter soil; as icy as the winter air; no thawing nor germinating by them. This letter preaching has the truth; but even divine truth has no life-giving energy alone. It must be energized by the Spirit, with God's force at its back.

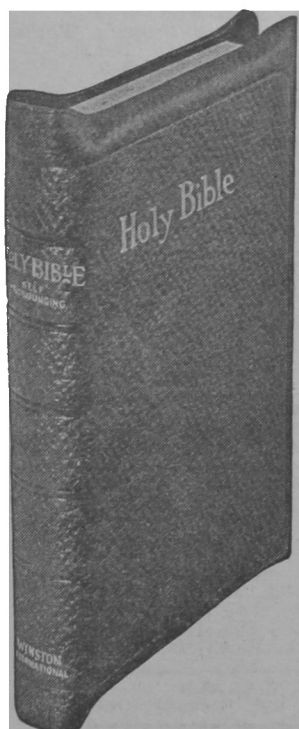
Truth unquickened by God's Spirit deadens as much as, or more, than error. It must be truth without admixture; but without the Spirit its shades and touches are deadly; its truth error; its light darkness. The letter preacher is ununctionless, neither melior nor oiled by the Spirit.

If in the past our words have been lacking in divine aroma of unction and heavenly salt, let us go to the Heavenly source and by persevering prayer, get in such relation with the God of all grace, as to make our words conductors of heavenly electricity; until our speech will warm, burn, pierce and quiver with Divinity.

Let not your heart be troubled: ye believe in God, believe also in me. John 14:1.

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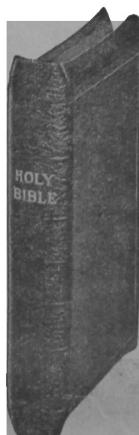
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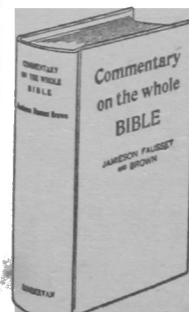
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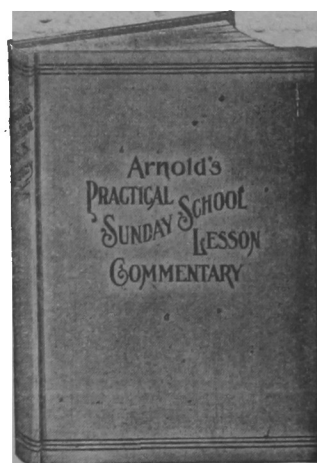
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Glasgow Ct., Beaumont, Feb. 5.
Pierce, Liletown, Feb. 6.
Summersville, Hogards, Feb. 8, 9.
Russell Springs, French Valley, February 15.
Jamestown, Jamestown, Feb. 16.
Casey Creek, Jones, Feb. 18.
Campbellsville Ct., Morton's, Feb. 19.
Gradyville, Breeding, Feb. 21.
Clinton, Davis' Chapel, Feb. 23.
Monticello, Monticello, Feb. 23, P.M.
Mill Spring, Tuttle's, Feb. 25.
West Monticello, Mt. Pleasant, Feb. 28.
Albany, Albany, Feb. 29-March 1.
Burkesville, Burkesville, March 1, P. M.

Elkhorn and Earlys, Elkhorn, Mar. 8.
Greensburg, Greensburg, March 8, P. M.
Mannsville, Mannsville, March 15.
Campbellsville Station, March 29.
H. C. Ogles, P. E.

CARLISLE DISTRICT—KENTUCKY CONFERENCE SECOND ROUND.

Moorefield, Cassidy, Feb. 2, A. M.
Saltwell, Saltwell, Feb. 2, P. M.
Ruddles Mills, Ishmael's, Feb. 8, A. M.
Tollesboro, Tollesboro, Feb. 9, A.M.
Helena, Helena, Feb. 9, P. M.
Sharpsburg and Bethel, Bethel, Feb. 16, A. M.
Tilton, Nepton, Feb. 16, P. M.
Carlisle, Feb. 19, P. M.
Oxford, Feb. 22, P. M.

Paris, Feb. 23, A. M.
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(Song Evangelist, 1130 E. Grand Ave.,
Nashville, Tenn.)
Akron, Ohio, Jan. 28-Feb. 9.

BRASHER, J. L.
(Attalla, Ala.)
Windfall, Ind., Feb. 9-March 1.
Brewton, Ala., March 8-22.
Boaz, Ala., April 23.
Kanapolis, N. C., May 2-June 7.
Arlington, Tex., June 18-28.
Bentleyville, Pa., July 9-19.

BECK BROTHERS.
(1019 So. 4th St., Louisville, Ky.)
Albany, Ky., Jan. 15-Feb. 5.
Lansing, Mich., Feb. 9-23.
Dellwood, Wis., Feb. 26-March 15.
Indianapolis, Ind., March 1-15.

BERRY, J. A.
(3720 So. Wigger St., Marton, Ind.)
Englewood, Ohio, Jan. 28-Feb. 16.
Shamburgh, Iowa, Feb. 19-March 8.
Kitchner, Ont., March 15-29.
Frankfort, Ind., April 1-10.

BLACK, HARRY
(Newsboy Evangelist, Holiness-Propheti-
cal Evangelism, 511 Coleman Ave.,
Los Angeles, Calif.)

BUDMAN, ALMA L.
(Muncy, Pa.)
Flemington, Pa., Jan. 27-Feb. 9.

BUSH, RAYMOND L.
(P. O. Box 45, Sebring, Ohio)

BROWN, R. D.
(Jamestown, Tenn.)
Oak Hill, Ohio, Jan. 23-Feb. 13.

BUSSEY, M. M.
Los Angeles, Calif., Feb. 2-March 1.

CALLIS, O. H.
(409 N. Lexington Ave., Wilmore, Ky.)
Rock Island, Ill., Feb. 3-16.
Granite City, Ill., Feb. 17-March 1.
East Alton, Ill., March 2-15.
Hamlin, Tex., March 22-April 5.
Greensburg, Ky., April 12-26.

CARNES, B. G.
(Wilmore, Ky.)
Science Hill, Ky., Jan. 19-Feb. 16.
Winchester, Ind., Feb. 17-March 1.

CARTER, JORDAN W.
(Wilmore, Ky.)

CAROTHERS, J. L. AND WIFE.
North Avondale, Colo., Jan. 26-Feb. 9.
McDowell, Kan., Feb. 26-March 13.

CHURCH, JOHN R.
(Conf. Evangelist, 636 S. Green St.,
Winston-Salem, N. C.)
Augusta, Ky., Feb. 9-23.
Wilmington, N. C., March 1-13.
High Point, N. C., March 15-27.
Walkertown, N. C., March 29-April 10.

CLEVENGER, FRED AND DAUGHTER.
Epsom, Ind., Jan. 20-Feb. 9.
French Lick, Ind., Feb. 12-March 1.
Niles, Mich., March 15-April 5.

COCHRAN, HERMAN L.
(Fort Worth, Texas)
Fairview, W. Va., Jan. 20-Feb. 2.
Kenova, W. Va., Feb. 3-16.
Grayson, Ky., Feb. 17-March 1.

COUCHENOUR, H. M.
(240 Grove Ave., Washington, Pa.)
Hendrysburg, Ohio, Jan. 26-Feb. 9.
Wooster, Ohio, Feb. 10-23.
Washington, Pa., Feb. 24-March 8.

COX, DORSEY M.
(1148 Bristol Terrace, Akron, Ohio)
Indiana, Pa., Jan. 27-Feb. 16.

COX, W. R.
(712 Silver Ave., Greensboro, N. C.)
Hamilton, Ont., Feb. 2-26.
Cedarville, N. J., March 1-15.
West Chester, Pa., March 22-April 5.
Washington and Philadelphia District
Assembly, April 7-10.
Flint, Mich., April 12-26.

CROUCH, EULA B.
(Evangelist and Children's Worker, Law-
renceville, Ill., Rt. 1)
Kokomo, Ind., Jan. 26-28.
Wilkinsburg, Pa., Feb. 3-16.
W. Frankfort, Ill., Feb. 17-March 1.

CROUSE, J. BYRON
(Rt. 3, Box 476, Greensboro, N. C.)
Nov. 27-Dec. 10, Indiana, Ohio, Kentucky.

CUNNINGHAM, MOODY B.
(Box 2372, DeSoto Sta., Memphis, Tenn.)

DAVIDSON, OTTO AND WIFE
(Bladensburg, Ohio)

DECKER, WALTER REED
(Song Evangelist, Centerville, Pa.)

DICKERSON, H. N.
(2608 Newman St., Ashland, Ky.)
Richmond, Ky., Feb. 2-16.
Charleston, W. Va., Feb. 18-March 1.
Kokomo, Ind., March 3-15.
Topeka, Kan., March 17-29.
Beatrice, Neb., March 30-April 12.

DONALDSON, GEO. K.
(Wellsville, Ohio.)
Bloomington, Ind., Feb. 13-26.
Congo, W. Va., March 29-April 8.

DONOVAN, JACK
(1259 S. 1st St., Frankfort, Ky.)
St. Petersburg, Fla., Jan. 19-March 1.
Hopton, Okla., March 29-April 12.

Jackson, Ohio, April 19-May 3.
Lansing, Mich., May 10-24.
Sault Ste Marie, Mich., June 7-23.
Pittsburgh, Pa., July 5-19.
Brookville, Pa., August 16-30.
Sykesville, Pa., Sept. 6-20.
Frackville, Pa., Sept. 27-Oct. 11.
Hamilton, Ind., Oct. 18-Nov. 1.

DUNKUM, W. B.
(1353 Hemlock St., Louisville, Ky.)
Lafayette, Ind., Feb. 9-March 1.

EDWARDS, WESLEY G.
(415 Kendall Ave., Los Angeles, Calif.)
Time taken until Spring, 1936.

FAGAN, HARRY
(Blind Singer, Pianist and Children's
Worker, Shelby, Ohio.)
Waltersburg, Pa., Jan. 19-Feb. 2.
Peru, Ind., Feb. 4-23.
Wabash, Ind., Feb. 24-March 24.

**FERGUSON—OSSEY EVANGELISTIC
PARTY.**
(Dwight H. Ferguson and his Czech Mu-
sical Messengers, Cardington, Ohio)
Dayton, Ohio, Jan. 21-Feb. 9.
Akron, Ohio, Feb. 12-March 1.
Cranford, N. J., March 4-15.
Lancaster, Pa., March 17-29.
Brocton, Mass., April 1-19.
Portland, Maine, April 22-May 3.

FLEMING, BONA.
(2952 Hackworth St., Ashland, Ky.)
Pittsburgh, Pa., Feb. 3-8.
Chillicothe, Ohio, Feb. 9-23.
Newport, Ky., Feb. 24-March 8.
Muncie, Ind., March 9-22.
Muskogee, Okla., March 24-April 5.
Indianapolis, Ind., April 13-26.
Holiday Cove, W. Va., April 28-May 10.
Coshocton, Ohio, May 12-26.

FLORENCE, L. O.
(208 So. Walnut Ave., Wilmore, Ky.)

FOSSIT, D. W. AND WIFE.
(1039 E. Kentucky St., Louisville, Ky.)
Nedrow, N. Y., Jan. 21-Feb. 9.
Indianapolis, Ind., Feb. 19-March 8.
Bluffton, Ind., March 10-29.

FOWLER, W. O.
(722 Madison Ave., Cambridge, Ohio)
Lawrenceville, Ill., Jan. 19-Feb. 2.

FUGETT, C. B.
(2613 Newmain St., Ashland, Ky.)
Winchester, Ind., Jan. 29-Feb. 9.
Miami, Fla., Feb. 12-23.
Atlanta, Ga., Feb. 24-March 8.
Lansing, Mich., March 15-29.

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(Olivet, Ill.)
Columbia, S. C., Jan. 27-Feb. 9.
Brent, Ala., Feb. 12-16.
Washington, Ind., Feb. 20-March 1.
Harrisburg, Ill., March 3-22.

GOODMAN, M. L.
(Ionia, Mich., 408 1/2 W. Wash. St.)
Indianapolis, Ind., Jan. 26-Feb. 9.
Grand Rapids, Mich., Feb. 16-March 1.
Detroit, Mich., March 15-29.
Gloversville, N. Y., April 5-19.
Binghamton, N. Y., April 20-25.

HAMES, J. M.
(Greer, S. C.)
Carmel, Ind., Jan. 20-March 1.
New Castle, Ind., March 2-22.
Allentown, Pa., March 29-April 12.
Johnstown, Pa., April 13-26.
Ephrata, Pa., April 27-May 3.

HINMAN, MRS. RUBY J.
(Children's Worker, Pianist, Independence,
Ohio)

HODGIN, G. ARNOLD
(1804 Washington Blvd., Chicago, Ill.)
Alum Creek, Ohio, Jan. 19-Feb. 2.
Tecumseh, Mich., Feb. 16-March 1.
Mt. Pleasant, Ohio, March 8-22.
Newport News, Va., March 29-April 12.
Pomona, N. C., April 19-May 3.

HORTON, NEAL
(Mountaineer Evangelist, Rineyville, Ky.)
February—reserved.
Albany, N. Y., March 1-15.
North Troy, N. Y., Mar. 22-April 5.
North Troy, N. Y., March 22-April 5.

HUSTON, R. D.
(212 Maple Ave., Wilmore, Ky.)
Mt. Carmel School, Jan. 25-Feb. 9.
Open date, Feb. 10-24.
Niangua, Mo., March 28-April 12.
Bryantville, Ky., April 15-May 3.

MOORE, L. S.
(Tionesta, Pa.)
Birmingham, Ala., Feb. 4-16.
Macon, Ga., Feb. 19-March 8.
Pekin, Ill., March 15-April 5.

HUDNALL, W. E.
(613 E. 37th St., Savannah, Ga.)

HUFFMAN, J. A.
Los Angeles, Calif., Jan. 27-Feb. 2.
Pasadena, Calif., Feb. 3-9.
Reedley, Calif., Feb. 11-March 1.

HUFFMAN, JOHN A.
(302 Morton Blvd., Marion, Indiana)
Sycamore, Ohio, Jan. 26-Feb. 16.
Aylmer, Ont., Feb. 23-March 8.
Listowel, Ont., March 15-29.
Open date, April 5-19.
Washingtonville, Ohio, April 26-May 17.
Open date, May 24-June 7.
Winona Lake, Ind., June 12-19.
Lincoln, Neb., June 19-23.

HUMMEL, ELLIS
(Cincinnati, N. Y.)
Wellsburg, N. Y., Jan. 19-Feb. 9.

JENKINS, ROSCOE
(Carrollton, Ky.)
Needham, Ind., Jan. 27-Feb. 9.
Burnes City, Ind., Feb. 10-23.

JOHNSON, ANDREW
(Wilmore, Ky.)
Cincinnati, Ohio, Feb. 2-17.
Springfield, Ill., Feb. 19-March 4.

KENDALL, J. B.
(116 Forest Ave., Lexington, Ky.)
Fairburn, S. D., Jan. 19-Feb. 9.

KINSEY, MR. AND MRS. W. C.
(Singers and Young People's Workers,
Rt. 3, Richmond, Ind.)
Pitcairn, Pa., Feb. 9-March 9.

KUTCH SISTERS.
(Singing and Playing Evangelists, 707
Lehman St., Lebanon, Pa.)
Lebanon, Pa., Jan. 19-Feb. 2.
Palmyra, Pa., Feb. 3-16.
Sunbury, Pa., Feb. 17-March 1.
Seven Points, Pa., March 2-8.
Lebanon, Pa., March 9-22.

LEWIS, M. E.
(Engineer-Evangelist, 421 So. 16th St.,
Terre Haute, Ind.)
Medford, Ore., Jan. 19-Feb. 2.
Salem, Ore., Feb. 9-23.
Portland, Ore., March 1-15.
Woodstock, Ill., March 22-April 5.

LEWIS, M. V.
Shipman, Ill., Feb. 16-March 1.
West Graham, Va., March 29-April 12.

LEWIS, RAYMOND
(Song Evangelist, 316 Euclid Ave., Van
Wert, Ohio)

LINCICOME, F.
(Gary, Ind.)
Ambridge, Pa., Jan. 21-Feb. 2.
Wilkesburg, Pa., Feb. 3-16.
Canton, Ohio, Feb. 17-March 1.
Battle Creek, Mich., March 8-22.

LOWMAN, J. WARREN
(Box 916, Bethany, Okla.)

LYON, REV. AND MRS. OSCAR E.
(New Albany, Pa.)
Hawk Point, Mo., Jan. 1-Feb. 2.

MARTIN, E. C. AND PEARL
(146 King Ave., Columbus, Ohio)
Richmond, Ind., Feb. 2-16.
Charleston, W. Va., Feb. 18-March 1.
Morristown, Ind., March 4-15.
St. Bernice, Ind., March 16-29.

MATHIS, I. O.
(2823 Troost Ave., Kansas City, Mo.)
Ironton, Ohio, Jan. 24-Feb. 12.
Collingsdale, Pa., Feb. 4-16.
Manchester, Conn., Feb. 23-March 8.
Lynn, Mass., March 10-22.
Cleveland, Ohio, March 24-April 5.

MCCOMBS, CLYDE AND SON.
(Preacher, Cornet, Euphonium and Xylo-
phone, 2421 Dilman St., Terre Haute, Ind.)

MCGHIE, ANNA E.
(280 So. Firestone Blvd., Akron, Ohio)

MILBY, M. CLAY
(Greensburg, Ky.)
Rock Island, Ill., Feb. 2-16.
Granite City, Ill., Feb. 17-March 1.
East Alton, Ill., March 2-15.
Hamlin, Tex., March 22-April 5.

MILLER, JAMES.
(Indianapolis, Ind.)
Lakeland, Fla., Feb. 6-15.
Pahokee, Fla., Feb. 16-March 8.

MILLS, CLARENCE L.
(Singer, Children's Worker, Chalk Artist,
1645 S. 11th St., Lincoln, Nebr.)

MINGLEDORFF, O. G.
(Blackshear, Ga.)

MURPHY, MRS. WILL L.
(Sebring, Ohio)
Fullerton, Ky., Feb. 2-24.

OVERLEY, E. B.
(54 W. Central Ave., Delaware, Ohio)
Effingham, Ill., Jan. 19-Feb. 9.
Whiteland, Ind., Feb. 9-March 1.
Zanesville, Ohio, March 2-22.
McComb, Ohio, March 23-April 12.
Paint Lick, Ky., April 13-May 3.

PARKER, J. R.
(415 North Lexington Ave., Wilmore, Ky.)
Gorham, Ill., Jan. 5-26.
Marion, Ill., Jan. 27-Feb. 9.

PAUL, JOHN
(University Park, Iowa)

QUINN, IMOGENE
(609 N. Tuxedo St., Indianapolis, Ind.)
Rosiclar, Ill., Jan. 26-Feb. 9.
Unionville, Mich., Feb. 16-March 1.

REID, JAMES V.
(2012 Meadowbrook Drive, Ft. Worth, Tex.)
Panama, Guatemala, Cuba, Jan. & Feb.

REES, PAUL S.
(1400 E. 78th St., Kansas City, Mo.)
Bluffton, Ind., Jan. 26-Feb. 2.
Ft. Wayne, Ind., Feb. 4-16.

RIDOUT, G. W.
(Pentecostal Publishing Co., Box 774, Lou-
isville, Ky.)

ROBERTS, T. P.
(321 Belview Ave., Wilmore, Ky.)

ROEBUCK, L. H.
(Evangelist and Musician, Bentonville, O.)

ROSS, ARTHUR I.
(464 Ridge Ave., Lakewood, N. J.)
Saratoga Springs, N. Y., Jan. 23-Feb. 5.

SANFORD, E. L. AND WIFE.
(Lexington, Ky. Gen. Del.)
Sparr, Fla., Jan. 24-Feb. 9.
Lakeland, Fla., Feb. 10-16.

Yorkshire, N. Y., Feb. 4-March 19.
Lewistown, Pa., March 22-April 6.
Marcus Hook, Pa., April 12-26.
Binghamton, N. Y., April 28-May 13.

SHELHAMER, EVERETT E.
(1810 Young St., Cincinnati, Ohio)
Forestville, N. Y., Jan. 14-Feb. 2.

SHELHAMER, JULIA A.
(God's Bible School, Cincinnati, Ohio)

SCHULTZ, MR. AND MRS. STANLEY
(Gospel Singers and Children's Workers,
932 Butler St., Toledo, Ohio)
Open dates.

STRAIT, REV. AND MRS. CHAS. A.
(Shafsbury, Michigan.)

STUCKY, N. O.
(1314 Findlay St., Portsmouth, Ohio)
Ann Arbor, Mich., Feb. 2-16.
W. Carrollton, Ohio, March 15-29.

THOMAS, JOHN
(Wilmore, Ky.)
Steuensville, Ohio, Feb. 2-16.
Akron, Ohio, Feb. 17-March 1.
Warren, Ohio, March 2-15.
Warren, Pa., March 22-April 5.

TULLIS, W. H.
(Loyalton, So. Dak.)

TRYON, J. C. AND DOROTHY
(446 So. Vassar, Wichita, Kan.)
Oberlin, Kan., Jan. 21-Feb. 9.
Lawton, Okla., Feb. 11-March 1.
Ford, Kan., March 8-22.

VANDERSALL, W. A.
(Findlay, Ohio)
Open date for Western tour, Feb. 1.

VANDALL, N. B.
(303 Brittain Rd., Akron, Ohio.)
Lansing, Mich., Jan. 21-Feb. 2.

WILSON, D. E.
(2040 Euclid Ave., Schenectady, N. Y.)
Philadelphia, Pa., Jan. 21-Feb. 5.
Detroit, Mich., Feb. 9-23.
Trenton, N. J., March 1-15.
Wichita, Kan., March 22-April 12.

WHITLOCK, WM. E.
(East Washington St., Upland, Ind.)
Open dates.

WIREMAN, O. L.
(362 S. Main St., Winchester, Ky.)
Meadville, Pa., Jan. 23-Feb. 9.
Orchard Park, N. Y., Feb. 10-26.
Rochester, Pa., March 7-29.
Cleveland, Ohio, March 30-April 11.

WOOD, MR. AND MRS. IRA L.
(Song Evangelists.)
Englewood, Ohio, Jan. 26-Feb. 16.
Pontiac, Mich., Feb. 23-March 15.

WOODWARD, GEORGE P.
(Artist, Evangelist, 122 W. Barnard, West-
Stroudsburg, Pa., Jan. 26-Feb. 9.
Washington, D. C., Feb. 10-23.
Lock Haven, Pa., Feb. 23-March 15.
Millville, N. J., Mar. 22-April 5.

MARKS OF THE MAN OF GOD.

Everett L. Stuart.

That many false prophets should ap-
pear during the Gospel Era, that the
thief should assume the guise of the
shepherd, should cause no surprise. Of
such Christ fully warned us. It is for
us to recognize the counterfeit and the
real, to reject the one and embrace
the other. But how are we to do this?
Verily the impostor is almost as great
at deception as his master, the devil.
There are, however, certain marks of
the true man of God that, at least to
the elect, are unmistakable.

One of these is reverence. No one
who has met God and been commis-
sioned by him as was Moses, Isaiah,
or Paul can lightly speak of him
again. They have taken off the shoes
that would tread carelessly on holy
ground. Such will not enter God's
house, much less the sacred pulpit,
with remarks of frivolity on their lips.
They do not turn immediately from
the pulpit to jest. Nor do they yield
to irrelevant humor in the pulpit. To
the discerning, they speak the divine
name with a peculiar reverence and a
certain awe which is unmistakable.
When you hear a preacher glibly, care-
lessly, jokingly, or noisily using the
divine names or jestingly employing
the Scriptures, you had best inquire
further before accepting him or his
message.

Closely related to reverence is the
mark of humility. The proud are
most frequently and scathingly re-
buked by the inspired writers. They

are always found arrayed against the true and holy prophets. Beware of the preacher with the pompous bearing, for the soul protrudes thus through the physical appearance, and the spirit is revealed in the self-important demeanor. A vain but now forgotten pastor once held a service with the aristocrats in the parlor of an old southern mansion while Bishop Asbury preached to the slaves in the kitchen! Jeremiah, Micahiah, Amos, Simon Peter and certain fishermen, though chosen of God, were despised and opposed at every turn by the rich and proud. Christ preached the gospel to the poor and indicated that as a sign of his Messiahship. His most definite claim that he was the Promised Christ was to the Samaritan woman and to the beggar that was born blind. The man of God is not a respecter of persons. If he were he would immediately cease to be a man of God. What a grief it must be to the Master when he sees his poor neglected by his professed followers, while the rich, the proud, and the ungodly are courted instead of rebuked!

Then the reverent and humble always believe in prayer. Not only does the man of God pray because of the subjective value of prayer, but he prays because he expects an answer. He realizes his own insufficiency and therefore depends on the sufficiency of God. The man of God prays with the assurance of Elijah on Carmel, for he knows God will hear him. There is a note of confidence and expectancy in his prayers. Beware of the preacher whose prayer is not original and spontaneous, but a series of vain, though loud, repetitions, merely a recitation of certain catch phrases and flowery forms.

In perfect harmony with the foregoing characteristics the man of God loves the Bible. He reads, studies and handles the sacred Scriptures reverently and with manifest devotion. He depends humbly on the word of God rather than that of others or of his own. In his prayers he leans on the promises of the Bible. No preparation for preaching is so important as the prayerful study of the Word. It is the foundation of his appeals, the seed he is called to sow and from which he expects the harvest. The preacher who depends for effectiveness upon touching incidents may arouse the emotions and secure a temporary response, but his converts will wither like the plants on the top of a rock. God's minister is more interested in reality than in numbers. One really saved is a greater work than one hundred who profess merely and join the church, for this is a calamity both to the church and the professors.

Then the man of God is not a sectarian. He who really communes with God cannot be narrowly sectarian. He is not harsh, censorious, or unkind in his criticism of others. He never resorts to sarcasm or ridicule of his brethren of other denominations. To be Christian is to be kind. Although he stands up strongly for his faith, he does not condemn those who understand the Scriptures differently.

Last, but not least, the man of God is prudent. He shuns the appearance of evil. He is reserved and careful of his words. His is no loud bluster and noise which fools the ignorant without frightening the devil in the least. One of the surest signs of the charlatan or religious quack is mere noise and egotistical exaggeration. The

quiet reserve, the measured statement, and the serious demeanor indicate the true prophet of God. God's messenger need be neither hurried, excited nor afraid for the collapse of the kingdom. Then the man of God is prudent in his associations. One of the worst of religious quacks once visited a community and simply took it by storm. Everyone was "carried off" with his preaching except one old man. He refused to hear him because he insisted on making his headquarters with a questionable family instead of the godly people of the community, and finding his chief enjoyment in conversation with the godless and immoral. Needless to say the hero soon turned out exceedingly bad, leaving in disgrace, while the people paid for their lack of discernment in shame and confusion. "Birds of a feather flock together" is not quite scripture, but it is true, nevertheless, and the preacher who cannot discern the ungodly, even though perfect strangers, is not a man of God. It is all right to visit the wicked, talk to them of God, pray with them, but never to fraternize with them by indulging in their questionable habits or conversation.

If the new preacher has the marks of reverence, humility, prayerfulness, is a lover of the Bible, charitable to others, prudent in words, associations, and habits, you may be assured that he is indeed a man of God.

EVANGELISTS MEET.

The Wilmore Evangelistic Association held its regular annual convention in the Methodist Church, Wilmore, Ky., Dec. 28 and 29. Rev. Dal. Huston presided and started the wheels of activity with a very appropriate opening speech. Dr. Z. T. Johnson, Vice-Pres. of Asbury College, delivered a strong address in which he explained the attitude of the Institution toward evangelism. He rang clear and true to the great cardinal doctrines of regeneration and entire sanctification. Rev. V. L. Moore, D. D., pastor of the church, delivered a warm speech of welcome to all the evangelists and declared his allegiance and devotion to the cause of evangelism. Dr. O. H. Callis, evangelist, discussed the relation of the evangelist to the pastor. His address was full of practical wisdom and helpful suggestions.

Rev. T. P. Roberts gave a fine talk on Prayer. He insisted that the evangelists should pray "clear through" in regard to four things:

1. The field of evangelism.
2. The message.
3. The unction of the Holy Spirit.
4. For the burden for lost souls.

Rev. Newton King spoke on the great opportunity the evangelist has in sending messages broadcast to millions over the Radio.

Rev. J. B. Kendall, of Lexington, Ky., spoke on the necessity of organization in revival work. A wise program, he said, would insure greater success in evangelistic campaigns.

Dr. Warren T. McIntire, evangelist, who has come through a long siege of sickness, was present to cheer and to encourage his brethren. Rev. B. G. Carnes, Albert Reed and others were present.

Rev. J. R. Parker, evangelist, offered the closing prayer. Rev. T. P. Roberts was elected president, and Rev. L. E. Williams, secretary and

FLORIDA HOLINESS CAMP MEETING

DATE—February 6th to 16th, 1936.

PLACE—Large Tabernacle, South Florida Avenue, Lakeland, Florida.

ENGAGED SPEAKERS—Dr. H. C. Morrison, Louisville, Ky., and Dr. C. E. Hardy, Nashville, Tenn. Dr. O. G. Mingleford, Blackshear, Ga., will give Bible Readings each day. Prof. Clyde B. Hodges, Miami, Fla., will conduct the music. Many other preachers and singers will be present to contribute their services.

ENTERTAINMENT—Meals, \$1.00 per day, each person. Beds 25 cents per night, each person. Active pastors, approved evangelists, superannuates and their wives, half price. Rooming houses and hotels for those who request them. Free camping space for house cars and tents. For further information, address Rev. H. H. McAfee, Box 534, Lakeland, Florida.

treasurer.

The writer, who is constantly engaged in evangelistic work, addressed the convention on the "Marks of Early American Methodism," its aggressive spirit, its diffusive power, its sublime Psalmody, decent forms, simple theology and elevated standard of personal and practical piety.

Rev. John Thomas, Rev. Will J. Harney, Dr. Jordan W. Carter and Rev. Tony Anderson, while not present at the session, are members of the Association and have their residence in Wilmore. Rev. B. G. Carnes preached the closing sermon. It was a powerful and impressive message.

Andrew Johnson, Sec.

HUNTINGTON, WEST VIRGINIA.

Rev. Geo. Tucker, one of the General Evangelists of the Methodist Church, South, is now in a great meeting in Huntington, W. Va. The meeting is being held in the large Huntington Gospel Tabernacle and great crowds are coming daily. Shop meetings are being conducted daily in the C. & O. R. R. shops at the noon hour, also services are broadcast direct from the Tabernacle daily at 4:30. Rev. Tucker writes: "We are getting a wonderful start and a great victory is seen for God and the church before the meeting will close. The meeting will run through the month of January." Rev. Tucker goes to Memphis, Tenn., to assist Rev. H. A. Butts, pastor St. Paul Methodist Church for the month of February. He is making his slate for the year of 1936 and would be glad to hear from any pastor who may be thinking of a revival. Rev. Tucker conducts both union and church meetings and can come with or without singer. Any pastor planning for a revival, please wire or write Rev. George Tucker, 2014 Nelson Ave., Memphis, Tenn., for dates.

LIGHTHOUSE MISSION.

Lighthouse Mission has just closed a six weeks' gracious revival with Rev. Oscar B. Lyon as evangelist. Bro. Lyon preached faithfully every night, and three times on Sunday, with much success. His untiring efforts were regarded by God. The third and fourth Sundays were high days in the revival, with altars lined both days. There were children and young people, together with older folks, some who had resisted for years, who prayed through. One old saint of God, especially, who had prayed through before the revival started, shouted the glory down most every service. Oh, for more old warriors of God. Not only were there many saved and sanctified, but many saints of God were refreshed and encouraged to fight the battle on under Bro Lyon's helpful sermons. What this old world needs is more preachers who are not afraid to

Streams in the Desert

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preach the old rugged Gospel as it was preached in the days of old. Thank God, here and there we find men who will stand for entire sanctification against the devil and all his imps. Bro. Lyon has conducted efficiently his part of the work, and endeared himself to the people of Lighthouse by his Christian fidelity and brotherly love. May God richly bless Bro. Lyon and keep him on the firing line fighting sin.

Yours in his service,

Norman Turnbough, Pastor.

THROUGH SORROW TAUGHT.

It takes the crushing of a thousand petals sweet,

To make one drop of essence from a flower . . .

I'm willing to be crushed if through it my songs make

One sore heart walk in comfort for an hour.

If, under bruising sorrow I give voice To the ecstatic rapture of a soul perfume . . .

And, sensing it, one weary of sin's ways

Turns back to a lost path where virtues bloom; . . .

If through grief I can bring relief of tears

To sad eyes dried with bitterness too long, . . .

Oh, Father, take the fragrant petals of my life

And crush them, . . . help me sing a comforting song!

—Dorothy Dix Porges.

From "Life's Deck At Dawn."

He that is faithful in that which is least is faithful also in much. Luke 16:10.

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